VI

The Victory Over Death

BY BERNHARD PLOCKHORST, A CELEBRATED BIBLICAL PAINTER OF MODERN GERMANY.

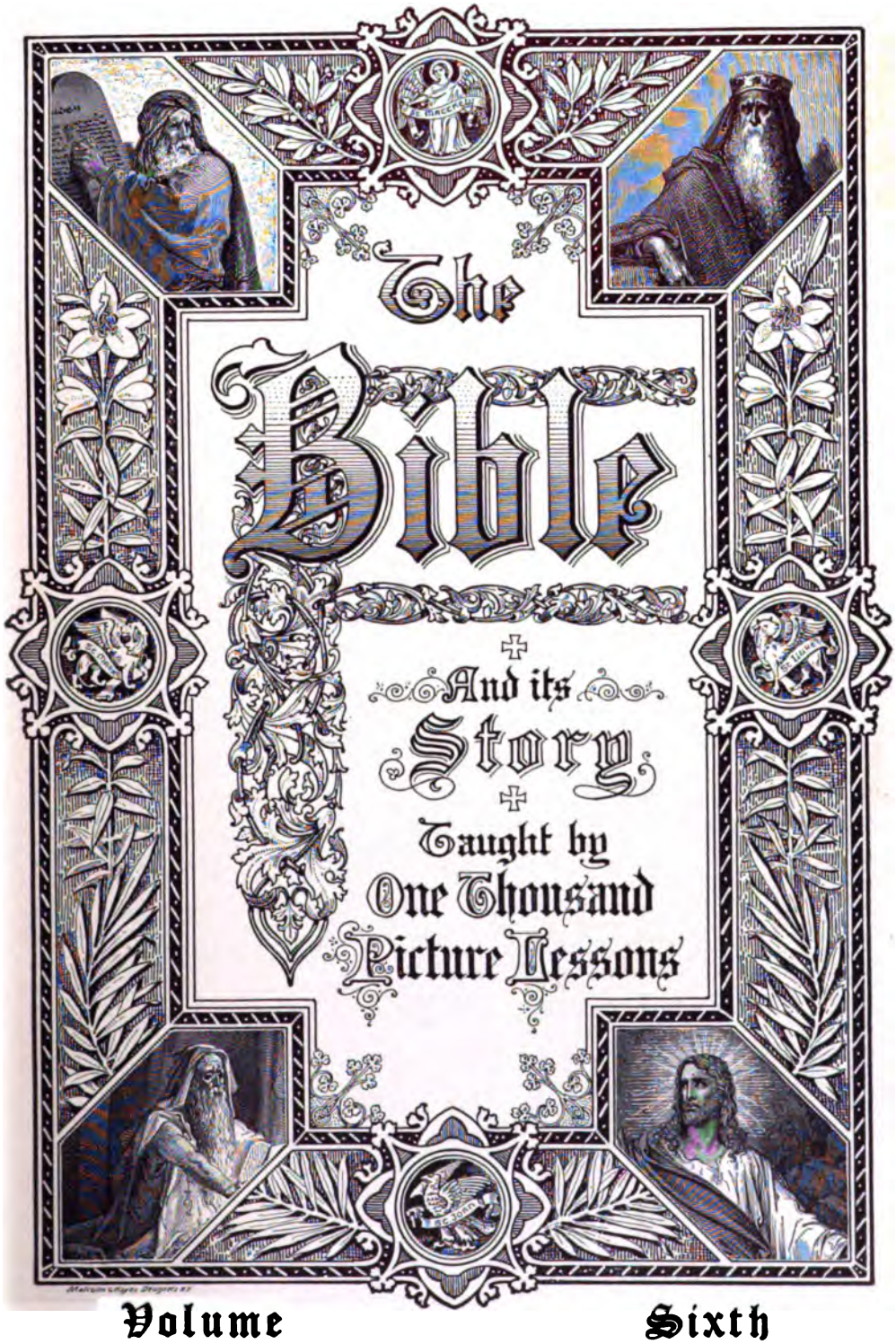
✠

"He will swallow up death in victory."—Isaiah, 25, 8.
"Awake, why sleepest thou, O Lord?"—Psalms, 44, 23.

THE poetical books of the Bible, and especially the Psalms, have been called the connecting link between the Old Testament and the New. Everywhere running through the Psalms is the thought of the coming Messiah, of His great deeds, His glorious reign, His triumph over death. The Books of the Prophets are equally earnest in their assurances of the victories of the Messiah.

These promises and longings found their fulfillment in the glorious life of Christ and in His resurrection. Two days after the crucifixion His mother and her devoted friends came in sorrow to the tomb of Jesus and found the stone rolled away from the mouth of the sepulchre. By it stood an angel who proclaimed to the astounded women the glorious tidings, "He is not here: for he is risen, as he said."

So were the earlier Scriptures confirmed. The promise of immortality which had been given to all men, was demonstrated by the resurrection of the one man, Jesus. This was the first Easter morning in the world, the wiping out forever of the old days of darkness and terror, the beginning of the new gospel of hope and love.



Volume Sixth

Bible. English. Authorized. 1910

The BIBLE AND ITS *STORY*

"I am Alpha and Omega, the beginning and the end, the first and the last."—*Revelations, 22, 13.*

"The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of special revelation from God."—*Daniel Webster.*

"It is a belief in the Bible, the fruits of deep meditation, which has served me as the guide of my moral and literary life."—*Goethe.*

"The word unto the prophet spoken
Was writ on tablets yet unbroken."—*Emerson.*

"The Gospel possesses a secret virtue, a mysterious efficacy, a warmth which penetrates and soothes the heart."—*Napoleon.*

"The grass withereth, the flower fadeth; but the word of our God shall stand forever."—*Isaiah, 40, 8.*

Edited by

Prof. Charles F. Horne, M. S., Ph. D.

(Of the College of the City of New York)

With the Assistance of

Rev. Prof. Julius A. Bewer, Ph. D.

(Of Union Theological Seminary)

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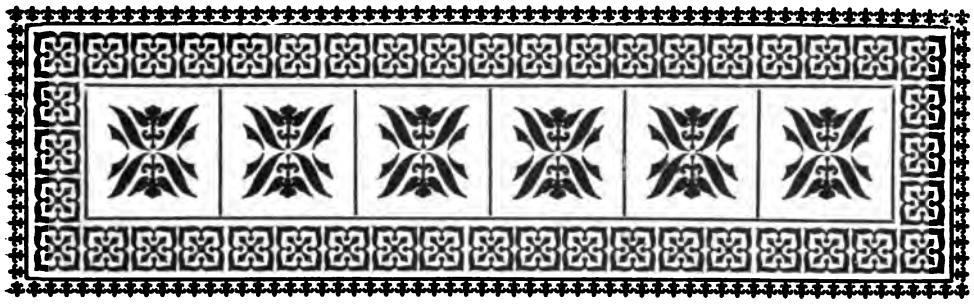


Contents—Volume VI

List of Illustrations

THE BOOK OF

Psalms

Psalm 34

1 *David praiseth God, and exhorteth others thereto by his experience.* 8 *They are blessed that trust in God.* 11 *He exhorteth to the fear of God.* 15 *The privileges of the righteous.*
A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.

I WILL bless the LORD at all times: his praise *shall* continually *be* in my mouth.

2 My soul shall make her boast in the LORD: the humble shall hear *thereof*, and be glad.

3 O magnify the LORD with me, and let us exalt his name together.

4 I sought the LORD, and he heard me, and delivered me from all my fears.

5 They looked unto him, and were lightened: and their faces were not ashamed.

6 This poor man cried, and the LORD heard *him*, and saved him out of all his troubles.

7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

8 O taste and see that the LORD *is* good: blessed *is* the man *that* trusteth in him.

9 O fear the LORD, ye his saints: for *there is* no want to them that fear him.

10 The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good *thing*.

11 Come, ye children, hearken unto me: I will teach you the fear of the LORD.

12 What man *is he that* desireth life, *and* loveth *many* days, that he may see good?

13 Keep thy tongue from evil, and thy lips from speaking guile.
14 Depart from evil, and do good; seek peace, and pursue it.
15 The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.
16 The face of the LORD *is* against them that do evil, to cut off the remembrance of them from the earth.
17 *The righteous* cry, and the LORD heareth, and delivereth them out of all their troubles.
18 The LORD *is* nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.
19 Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.
20 He keepeth all his bones; not one of them is broken.
21 Evil shall slay the wicked: and they that hate the righteous shall be desolate.
22 The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

Psalm 35

1 *David prayeth for his own safety, and his enemies' confusion.* 11 *He complaineth of their wrongful dealing.* 22 *Thereby he inciteth God against them.*
A Psalm of David.


PLEAD *my cause*, O LORD, with them that strive with me: fight against them that fight against me.
2 Take hold of shield and buckler, and stand up for mine help.
3 Draw out also the spear, and stop *the way* against them that persecute me: say unto my soul, I *am* thy salvation.
4 Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.
5 Let them be as chaff before the wind: and let the angel of the LORD chase *them*.
6 Let their way be dark and slippery: and let the angel of the LORD persecute them.
7 For without cause have they hid for me their net *in* a pit, *which* without cause they have digged for my soul.
8 Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.
9 And my soul shall be joyful in the LORD: it shall rejoice in his salvation.
10 All my bones shall say, LORD, who *is* like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?
11 False witnesses did rise up; they laid to my charge *things* that I knew not.
12 They rewarded me evil for good *to* the spoiling of my soul.

Esther

BY GOTTLIEB BIERMANN, PROFESSOR IN THE BERLIN ACADEMY, BORN 1824.

✠

"Now it came to pass in the days of Ahasuerus."—Esther 1, 1.

THE beautiful Jewess Esther, heroine of the biblical book named from her, has always been a favorite subject for the painter, the poet and the romancer. Her story has long existed in two forms. The shorter version, preserved in the Hebrew and in the present English form of the Bible, is a vigorous, dramatic tale of how the entire Jewish race was brought nigh to destruction by the terrible venom of one man's personal revenge, and of how the race was rescued by a woman's devotion and her personal charm. The human element of the story is thus made much more prominent than its teaching of religion. Indeed there is very little of theological doctrine or ethical inspiration in the tale.

This religious note is supplied by the ancient Greek version of the Bible, which contains many passages of prayer and parable not in the Hebrew. These passages are still preserved in the Catholic Bible but are by most modern editors relegated to the apocrypha, or omitted entirely. They cannot, however, be overlooked in viewing the story; for they have largely influenced both poets and painters in their depictions of Esther. She has become the ideal of gentle submissiveness, of tender womanhood forced into positions high and terrible, rising superior to her fears and accomplishing her mission.

VI—4

13 But as for me, when they were sick, my clothing *was* sackcloth:
I humbled my soul with fasting; and my prayer returned into mine
own bosom.
14 I behaved myself as though *he had been* my friend *or* brother:
I bowed down heavily, as one that mourneth *for his* mother.
15 But in mine adversity they rejoiced, and gathered themselves
together: *yea*, the abjects gathered themselves together against me,
and I knew *it* not; they did tear *me*, and ceased not:
16 With hypocritical mockers in feasts, they gnashed upon me with
their teeth.
17 Lord, how long wilt thou look on? rescue my soul from their
destructions, my darling from the lions.
18 I will give thee thanks in the great congregation: I will praise
thee among much people.
19 Let not them that are mine enemies wrongfully rejoice over
me: *neither* let them wink with the eye that hate me without a cause.
20 For they speak not peace: but they devise deceitful matters
against *them that are* quiet in the land.
21 Yea, they opened their mouth wide against me, *and* said, Aha,
aha, our eye hath seen *it*.
22 *This* thou hast seen, O LORD: keep not silence: O Lord, be not
far from me.
23 Stir up thyself, and awake to my judgment, *even* unto my cause,
my God and my Lord.
24 Judge me, O LORD my God, according to thy righteousness;
and let them not rejoice over me.
25 Let them not say in their hearts, Ah, so would we have it: let
them not say, We have swallowed him up.
26 Let them be ashamed and brought to confusion together that
rejoice at mine hurt: let them be clothed with shame and dishonour
that magnify *themselves* against me.
27 Let them shout for joy, and be glad, that favour my righteous
cause: yea, let them say continually, Let the LORD be magnified,
which hath pleasure in the prosperity of his servant.
28 And my tongue shall speak of thy righteousness *and* of thy
praise all the day long.

Psalm 36

1 *The grievous state of the wicked.* 5 *The excellency of God's mercy.* 10 *David prayeth for favour to God's children.*
To the chief Musician, *A Psalm* of David the servant of the LORD.

THE transgression of the wicked saith within my heart, *that*
there is no fear of God before his eyes.
2 For he flattereth himself in his own eyes, until his iniquity
be found to be hateful.
3 The words of his mouth *are* iniquity and deceit: he hath left
off to be wise, *and* to do good.

4 He deviseth mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil.
5 Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.
6 Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O LORD, thou preservest man and beast.
7 How excellent *is* thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.
8 They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.
9 For with thee *is* the fountain of life: in thy light shall we see light.
10 O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.
11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.
12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

Psalm 37

David persuadeth to patience and confidence in God, by the different estate of the godly and the wicked.
A Psalm of David.

FRET not thyself because of evildoers, neither be thou envious against the workers of iniquity.
2 For they shall soon be cut down like the grass, and wither as the green herb.
3 Trust in the LORD, and do good; *so* shalt thou dwell in the land, and verily thou shalt be fed.
4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart.
5 Commit thy way unto the LORD; trust also in him; and he shall bring *it* to pass.
6 And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.
7 Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.
8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.
9 For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.
10 For yet a little while, and the wicked *shall* not *be:* yea, thou shalt diligently consider his place, and it *shall* not *be.*
11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.
12 The wicked plotteth against the just, and gnasheth upon him with his teeth.

Vashti's Defiance

BY ALEXANDER CABANEL, THE FRENCH MASTER, DIED 1889. THE ORIGINAL IS IN THE METROPOLITAN MUSEUM, NEW YORK.

✠

"But the queen Vashti refused to come at the king's commandment by his chamberlains."—Esther, 1, 12.

THE story of the book of Esther opens in the splendid court of Ahasuerus, the Persian Emperor, lord of all the world known to him, "from India even unto Ethiopia." History connects this monarch with Grecian story and regards his name as only another translation of Xerxes. If he was indeed that Xerxes who reigned over the Persian Empire from 485 to 465 B. C., and whose tremendous invading army was repelled by the Greeks, then we must regard the Biblical story as beginning in the early days of his reign, before his defeat at Salamis.

The luxurious emperor was holding high revel in his capital of Shushan or Susa. He had reached the closing of a stupendous festival displayed in evidence of his glory. It had lasted half a year, and now, as a climax, he resolved to display to the assembled princes, the wonderful beauty of his chief wife, his queen, Vashti.

The idea was opposed to all we know of Asiatic custom; the seclusion of the women of the harem is proverbial. Vashti when she received the summons, refused to obey it, refused to expose herself before the feasters.

VI-5

13 The Lord shall laugh at him: for he seeth that his day is coming.
14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay such as be of upright conversation.
15 Their sword shall enter into their own heart, and their bows shall be broken.
16 A little that a righteous man hath *is* better than the riches of many wicked.
17 For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.
18 The LORD knoweth the days of the upright: and their inheritance shall be for ever.
19 They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied.
20 But the wicked shall perish, and the enemies of the LORD *shall be* as the fat of lambs: they shall consume; into smoke shall they consume away.
21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.
22 For *such as be* blessed of him shall inherit the earth; and *they that be* cursed of him shall be cut off.
23 The steps of a *good* man are ordered by the LORD: and he delighteth in his way.
24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him with* his hand.
25 I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread.
26 *He is* ever merciful, and lendeth; and his seed *is* blessed.
27 Depart from evil, and do good; and dwell for evermore.
28 For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.
29 The righteous shall inherit the land, and dwell therein for ever.
30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.
31 The law of his God *is* in his heart; none of his steps shall slide.
32 The wicked watcheth the righteous, and seeketh to slay him.
33 The LORD will not leave him in his hand, nor condemn him when he is judged.
34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*.
35 I have seen the wicked in great power, and spreading himself like a green bay-tree.
36 Yet he passed away, and, lo, he *was* not: yea, I sought him, but he could not be found.
37 Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.

38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

39 But the salvation of the righteous *is* of the LORD: *he is* their strength in the time of trouble.

40 And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

Psalm 38

David moveth God to take compassion of his pitiful case.
A Psalm of David, to bring to remembrance.

O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2 For thine arrows stick fast in me, and thy hand presseth me sore.

3 *There is* no soundness in my flesh because of thine anger; neither *is there any* rest in my bones because of my sin.

4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My wounds stink *and* are corrupt because of my foolishness.

6 I am troubled; I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a loathsome *disease:* and *there is* no soundness in my flesh.

8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

9 Lord, all my desire *is* before thee; and my groaning is not hid from thee.

10 My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.

11 My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.

12 They also that seek after my life lay snares *for me:* and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

13 But I, as a deaf *man*, heard not; and *I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.

15 For in thee, O LORD, do I hope: thou wilt hear, O Lord my God.

16 For I said, *Hear me*, lest *otherwise* they should rejoice over me: when my foot slippeth, they magnify *themselves* against me.

17 For I *am* ready to halt, and my sorrow *is* continually before me.

18 For I will declare mine iniquity; I will be sorry for my sin.

19 But mine enemies *are* lively, *and* they are strong: and they that hate me wrongfully are multiplied.

Vashti Condemned

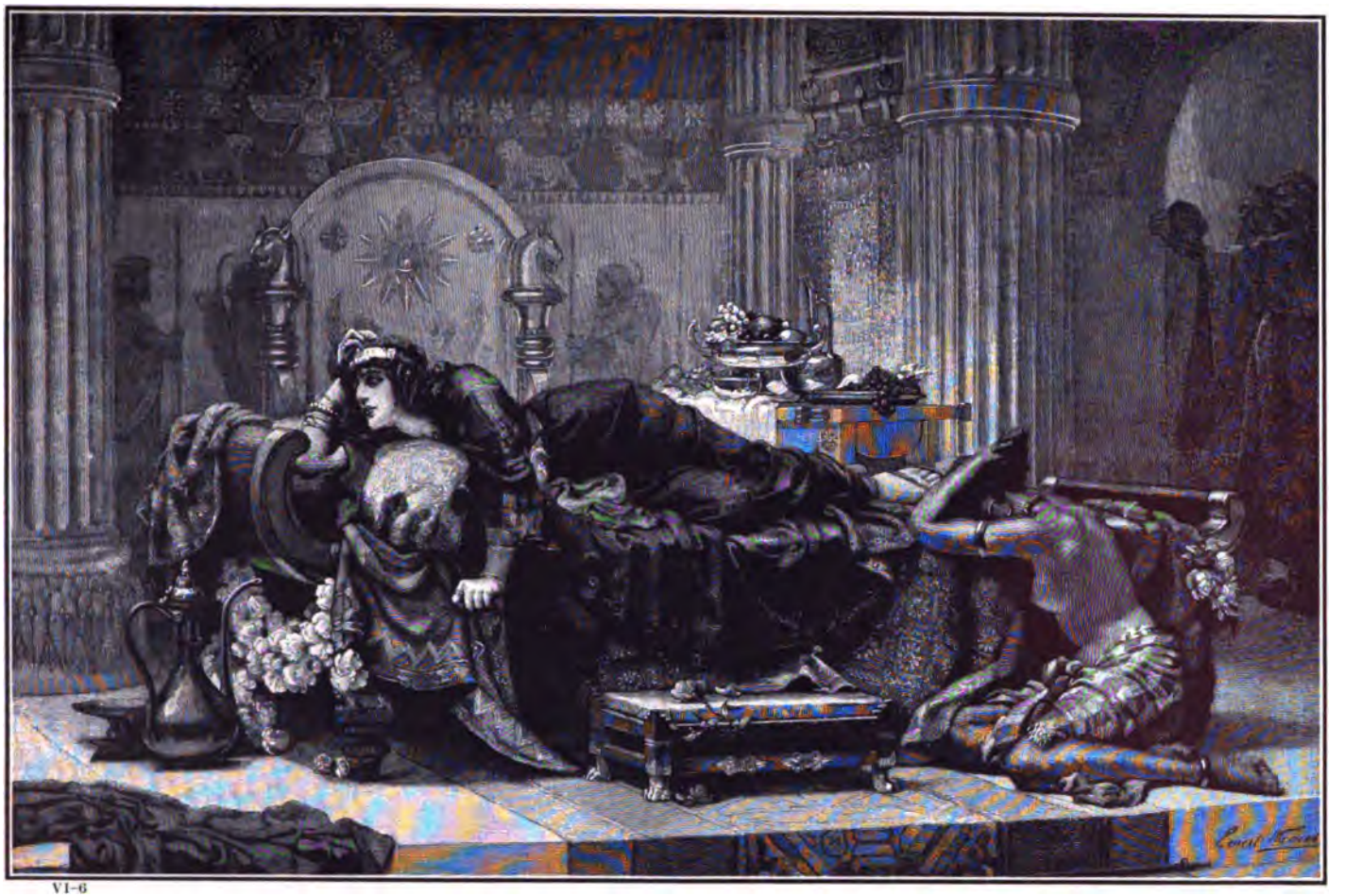
BY ERNEST NORMAND, OF THE MODERN BRITISH SCHOOL.

✠

"Let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus."—Esther, 1, 19.

PERHAPS the emperor's command had been sent to Vashti in drunken sportiveness; perhaps she was more than justified in her refusal to obey. For ages now she has been portrayed as the type of womanly fortitude and resistance to man's overbearing dominance.

In those days, however, her disobedience, her defiance, was regarded as unspeakably presumptuous against the king. There is a touch of the ludicrous in the solemn council which Ahasuerus called to discuss what should be done under the astounding circumstances. Memucan, one of his seven chief princes, urged that Vashti had not only offended against the king but against all his guests, and even against "all the people that are in all the provinces of the king." He argued that all the women of Persia would henceforward disobey their husbands and despise the masculine authority. In face of such a dire calamity, it was decided that queen Vashti must be punished. She was deposed from her station. It was decreed that she "come no more before king Ahasuerus." And, much no doubt to masculine comfort, it was proclaimed through all the empire that "every man should bear rule in his own house."



VI-6

20 They also that render evil for good are mine adversaries; because
I follow *the thing that* good *is.*
21 Forsake me not, O LORD: O my God, be not far from me.
22 Make haste to help me, O Lord my salvation.

Psalm 39

1 *David's care of his thoughts.* 4 *The consideration of the brevity and vanity of life,* 7 *the reverence of God's judgments,* 10 *and prayer, are his bridles of impatiency.*
To the chief Musician, *even* to Jeduthun,[1] A Psalm o. David.

I SAID, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.
2 I was dumb with silence, I held my peace, *even* from good; and my sorrow was stirred.
3 My heart was hot within me, while I was musing the fire burned: *then* spake I with my tongue,
4 LORD, make me to know mine end, and the measure of my days, what it *is; that* I may know how frail I *am.*
5 Behold, thou hast made my days *as* an handbreadth; and mine age *is* as nothing before thee; verily every man at his best state *is* altogether vanity. Selah.
6 Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up *riches,* and knoweth not who shall gather them.
7 And now, Lord, what wait I for? my hope *is* in thee.
8 Deliver me from all my transgressions: make me not the reproach of the foolish.
9 I was dumb, I opened not my mouth; because thou didst *it.*
10 Remove thy stroke away from me: I am consumed by the blow of thine hand.
11 When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man *is* vanity. Selah.
12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were.*
13 O spare me, that I may recover strength, before I go hence, and be no more.

Psalm 40

1 *The benefit of confidence in God.* 6 *Obedience is the best sacrifice.* 11 *The sense of David's evils inflameth his prayer.*
To the chief Musician, A Psalm of David.

I WAITED patiently for the LORD; and he inclined unto me, and heard my cry.
2 He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, *and* established my goings.

[1]Jeduthun was the chief of one of the three choirs of the temple. His descendants formed one of the musical guilds in the temple. Therefore the name means here and elsewhere "after the manner of the choir of Jeduthun."

3 And he hath put a new song in my mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the LORD.
4 Blessed *is* that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.
5 Many, O LORD my God, *are* thy wonderful works *which* thou hast done and thy thoughts *which are* to us-ward; they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*, they are more than can be numbered.
6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.
7 Then said I, Lo, I come: in the volume of the book *it is* written of me,
8 I delight to do thy will, O my God: yea, thy law *is* within my heart.
9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.
10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.
11 Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.
12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.
13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.
14 Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.
15 Let them be desolate for a reward of their shame that say unto me, Aha, aha!
16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.
17 But I *am* poor and needy; *yet* the Lord thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

Psalm 41

1 *God's care of the poor.* 4 *David complaineth of his enemies' treachery.* 10 *He fleeth to God for succour.*
To the chief Musician. A Psalm of David.

BLESSED *is* he that considereth the poor: the LORD will deliver him in time of trouble.
2 The LORD will preserve him, and keep him alive; *and* he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.
3 The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

The Maidens Chosen

BY FILIPPINO LIPPI, THE FLORENTINE MASTER, DIED 1504. FROM THE MUSEUM OF CHANTILLY.

✠

"Many maidens were gathered together unto Shushan the palace, to the custody of Hegai."—Esther, 2, 8.

VASHTI having been thus degraded, it seems probable that there was an interval during which the emperor went on his Grecian expedition, to chastise those other rebels against his royal will. Having seen his huge armament completely defeated by the Greeks, he returned home, perhaps in chastened mood, and bethought himself once more of his domestic affairs. It may be that he grieved for Vashti; at least we are told that he "remembered" her, and his high officials bestirred themselves to bring him forgetfulness. It was arranged that all the most beautiful maidens should be gathered from the "hundred and twenty-seven" provinces of the empire. One of them was then to be sent on each successive day to the king's apartments, until among them all he found one who sufficiently pleased him to be made queen in Vashti's place.

As a preliminary, all the damsels who appeared, passed in procession before Hegai, the "keeper of the women," who selected such as he thought worthy to appear before the king. In this procession appeared the Jewish maiden, Hadassah. She was among those chosen by Hegai, and was thereupon given the Persian name of Esther.

VI-7

4 I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.
5 Mine enemies speak evil of me, When shall he die, and his name perish?
6 And if he come to see *me*, he speaketh vanity: his heart gathereth iniquity to itself; *when* he goeth abroad, he telleth *it*.
7 All that hate me whisper together against me: against me do they devise my hurt.
8 An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth he shall rise up no more.
9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me.
10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.
11 By this I know that thou favourest me, because mine enemy doth not triumph over me.
12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.
13 Blessed *be* the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.[1]

Psalm 42

1 *David's zeal to serve God in the temple.* 5 *He encourageth his soul to trust in God.*
To the chief Musician, Maschil, for the sons of Korah.


S the hart panteth after the water brooks, so panteth my soul after thee, O God.
2 My soul thirsteth for God, for the living God; when shall I come and appear before God?
3 My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?
4 When I remember these *things*, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.
5 Why art thou cast down, O my soul? and *why* art thou disquieted in me? hope thou in God: for I shall yet praise him *for* the help of his countenance.
6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.
7 Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me.
8 *Yet* the LORD will command his lovingkindness in the daytime, and in the night his song *shall be* with me, *and* my prayer unto the God of my life.

[1]Here ends the first part or book of the Psalter. The Revised Version begins the second book with Psalm 42.

9 I will say unto God my rock, Why hast thou forgotten me? why
go I mourning because of the oppression of the enemy?
10 *As* with a sword in my bones, mine enemies reproach me; while
they say daily unto me, Where *is* thy God?
11 Why art thou cast down, O my soul? and why art thou dis-
quieted within me? hope thou in God: for I shall yet praise him, *who*
is the health of my countenance, and my God.

Psalm 43

1 *David, praying to be restored to the temple, promiseth to serve God joyfully.* 5 *He encourageth his soul to trust in God.*

JUDGE me, O God, and plead my cause against an ungodly
nation: O deliver me from the deceitful and unjust man.
2 For thou *art* the God of my strength: why dost thou cast
me off? why go I mourning because of the oppression of the enemy?
3 O send out thy light and thy truth: let them lead me; let them
bring me unto thy holy hill, and to thy tabernacles.
4 Then will I go unto the altar of God, unto God my exceeding
joy: yea, upon the harp will I praise thee, O God my God.
5 Why art thou cast down, O my soul? and why art thou dis-
quieted within me? hope in God: for I shall yet praise him, *who is*
the health of my countenance, and my God.

Psalm 44

1 *The church, in memory of former favours,* 7 *complaineth of their present evils.* 17 *Professing her integrity,* 23 *she fervently prayeth for succour.*
To the chief Musician for the sons of Korah, Maschil.

WE have heard with our ears, O God, our fathers have told us,
what work thou didst in their days, in the times of old.
2 *How* thou didst drive out the heathen with thy hand,
and plantedst them; *how* thou didst afflict the people, and cast them
out.
3 For they got not the land in possession by their own sword,
neither did their own arm save them: but thy right hand, and thine
arm, and the light of thy countenance, because thou hadst a favour
unto them.
4 Thou art my King, O God: command deliverances for Jacob.
5 Through thee will we push down our enemies: through thy
name will we tread them under that rise up against us.
6 For I will not trust in my bow, neither shall my sword save me.
7 But thou hast saved us from our enemies, and hast put them to
shame that hated us.
8 In God we boast all the day long, and praise thy name for ever.
Selah.
9 But thou hast cast off, and put us to shame; and goest not forth
with our armies.

Esther Robed in Splendor

BY JEAN FRANCOIS DE TROY, A FRENCH ARTIST, DIED 1752. THE ORIGINAL IS IN THE LOUVRE GALLERY, PARIS.

✠

"Whatsoever she desired was given her to go with her out of the house of the women."—Esther, 2, 13.

ESTHER, or Hadassah, had been an orphan, dwelling with her uncle Mordecai. The Jews were at this time scattered throughout the Persian empire, though some of them had already returned to Jerusalem with Zerubbabel. Their captivity, begun by Nebuchadnezzar, had with the passage of years and change of empires become only nominal; they were not separated by any law from the other inhabitants of the empire, though they themselves maintained, as they have always done, their individuality of race and religion. Something of degradation or disfavor must, however, have attached to their race; for Mordecai in presenting his niece at the palace cautioned her specially not to reveal that she was a Jewess.

The maiden in her gentleness and obedience found immediate favor with the chamberlain Hegai. He "preferred her and her maids unto the best place of the house of the women." It was customary to give to each one of the chosen damsels whatever she might demand of clothes and ornaments for her adorning; but Esther left all this submissively to Hegai. Apparently she did not lose thereby, either in favor or in splendor of attire.

10 Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.
11 Thou hast given us like sheep *appointed* for meat; and hast scattered us among the heathen.
12 Thou sellest thy people for nought, and dost not increase *thy wealth* by their price.
13 Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.
14 Thou makest us a byword among the heathen, a shaking of the head among the people.
15 My confusion *is* continually before me, and the shame of my face hath covered me,
16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.
17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.
18 Our heart is not turned back, neither have our steps declined from thy ways;
19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.
20 If we have forgotten the name of our God, or stretched out our hands to a strange god;
21 Shall not God search this out? for he knoweth the secrets of the heart.
22 Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.
23 Awake, why sleepest thou, O Lord? arise, cast *us* not off for ever.
24 Wherefore hidest thou thy face, *and* forgettest our affliction and our oppression?
25 For our soul is bowed down to the dust: our belly cleaveth unto the earth.
26 Arise for our help, and redeem us for thy mercies' sake.

Psalm 45

1 *The majesty and grace of Christ's kingdom* 10 *The duty of the church, and the benefits thereof.*
To the chief Musician upon Shoshannim,[1] for the sons of Korah, Maschil, A Song of loves.

MY heart is inditing a good matter: I speak of the things which I have made touching the king; my tongue *is* the pen of a ready writer.
2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.
3 Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty.
4 And in thy majesty ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things.

[1]Shoshannim means literally lilies.

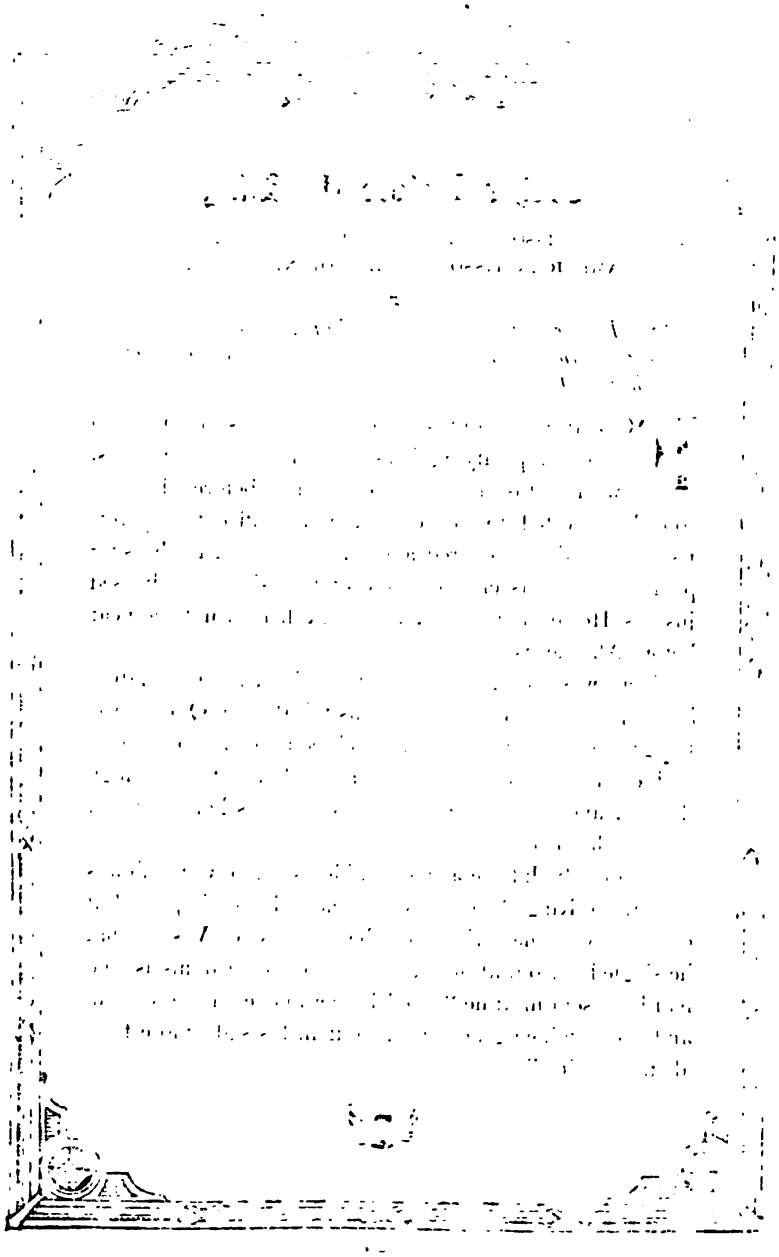
5 Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.
6 Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.
7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.
8 All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.
9 King's daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.
10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;
11 So shall the king greatly desire thy beauty: for he *is* thy Lord; and worship thou him.
12 And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall intreat thy favour.
13 The king's daughter *is* all glorious within: her clothing *is* of wrought gold.
14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.
15 With gladness and rejoicing shall they be brought: they shall enter into the king's palace.
16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.
17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

Psalm 46

1 *The confidence which the church hath in God.* 8 *An exhortation to behold God's works.*
To the chief Musician for the sons of Korah, A Song upon Alamoth.[1]

GOD *is* our refuge and strength, a very present help in trouble.
2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;
3 *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah.
4 *There is* a river, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the most High.
5 God *is* in the midst of her; she shall not be moved: God shall help her, *and that* right early.
6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.
7 The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.
8 Come, behold the works of the LORD, what desolations he hath made in the earth.

[1]Alamoth perhaps means "damsels," hence the soprano or falsetto voices are meant.



Esther Before the King

BY J. JAMES TISSOT. REPRODUCED BY COURTESY OF THE AMERICAN TISSOT SOCIETY OF NEW YORK.

✠

"So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth."
—Esther, 2, 16.

FOR twelve months each damsel was detained in waiting, purifying herself with many ceremonies, with baths and with ointments, before she was considered fitted to approach the magnificent emperor. Esther was thus prepared and adorned, then, in the simplicity which was characteristic of her, she went dressed just as Hegai thought fit, and took her turn to appear before Ahasuerus.

There was, according to Eastern ideas, no degradation in her position. To be selected as the Persian Queen, was the greatest honor and glory which could come to woman; and even to be considered as a candidate for the high dignity, and to be placed in the emperor's harem, was a noteworthy distinction.

So potently did the Jewish maiden's gentle womanliness appeal to King Ahasuerus, so markedly perhaps did it contrast with the unforgotten haughtiness of Vashti, that he singled her out at once above all the other damsels who had been sent him; he "loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins."

VI-9—Copyright, 1904, by M. de Brunoff.

9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.
10 Be still, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.
11 The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

Psalm 47

The nations are exhorted cheerfully to entertain the kingdom of Christ.
To the chief Musician, A Psalm for the sons of Korah.

O CLAP your hands, all ye people; shout unto God with the voice of triumph.
2 For the LORD most high *is* terrible; *he is* a great King over all the earth.
3 He shall subdue the people under us, and the nations under our feet.
4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.
5 God is gone up with a shout, the LORD with the sound of a trumpet.
6 Sing praises to God, sing praises: sing praises unto our King, sing praises.
7 For God *is* the King of all the earth: sing ye praises with understanding.
8 God reigneth over the heathen: God sitteth upon the throne of his holiness.
9 The princes of the people are gathered together, *even* the people of the God of Abraham: for the shields of the earth *belong* unto God: he is greatly exalted.

Psalm 48

The ornaments and privileges of the church.
A Song *and* Psalm for the sons of Korah.

GREAT *is* the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness.
2 Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King.
3 God is known in her palaces for a refuge.
4 For, lo, the kings were assembled, they passed by together.
5 They saw *it, and* so they marvelled; they were troubled, *and* hasted away.
6 Fear took hold upon them there, *and* pain, as of a woman in travail.
7 Thou breakest the ships of Tarshish with an east wind.
8 As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.
9 We have thought of thy lovingkindness, O God, in the midst of thy temple.

10 According to thy name, O God, so *is* thy praise unto the ends
of the earth: thy right hand is full of righteousness.
11 Let mount Zion rejoice, let the daughters of Judah be glad,
because of thy judgments.
12 Walk about Zion, and go round about her: tell the towers
thereof.
13 Mark ye well her bulwarks, consider her palaces; that ye may
tell *it* to the generation following.
14 For this God *is* our God for ever and ever: he will be our guide
even unto death.

Psalm 49

1 *An earnest persuasion to build the faith of resurrection, not on worldly power, but on God.* 16 *Worldly prosperity is not to be admired.*
To the chief Musician, A Psalm for the sons of Korah.

HEAR this, all *ye* people; give ear, all *ye* inhabitants of the
world:
2 Both low and high, rich and poor, together.
3 My mouth shall speak of wisdom; and the meditation of my
heart *shall be* of understanding.
4 I will incline mine ear to a parable: I will open my dark saying
upon the harp.
5 Wherefore should I fear in the days of evil, *when* the iniquity
of my heels shall compass me about?
6 They that trust in their wealth, and boast themselves in the
multitude of their riches;
7 None *of them* can by any means redeem his brother, nor give
to God a ransom for him:
8 (For the redemption of their soul *is* precious, and it ceaseth for
ever:)
9 That he should still live for ever, *and* not see corruption.
10 For he seeth *that* wise men die, likewise the fool and the brutish
person perish, and leave their wealth to others.
11 Their inward thought *is, that* their houses *shall continue* for
ever, *and* their dwelling places to all generations: they call *their* lands
after their own names.
12 Nevertheless man *being* in honour abideth not: he is like the
beasts *that* perish.
13 This their way *is* their folly; yet their posterity approve their
sayings. Selah.
14 Like sheep they are laid in the grave; death shall feed on them;
and the upright shall have dominion over them in the morning; and
their beauty shall consume in the grave from their dwelling.
15 But God will redeem my soul from the power of the grave:
for he shall receive me. Selah.
16 Be not thou afraid when one is made rich, when the glory of his
house is increased:

T

Esther Crowned Queen

BY AN UNKNOWN ARTIST OF THE FLORENTINE SCHOOL, FIFTEENTH CENTURY. THE ORIGINAL IS IN THE LOUVRE GALLERY, PARIS.

✠

"He set the royal crown upon her head, and made her queen instead of Vashti."—Esther, 2, 17.

THUS there was occasion for another sumptuous royal feast. The king placed the royal crown upon Esther, thus announcing her to be Vashti's successor. All his princes and servants were summoned to a great banquet, "even Esther's feast." Whether, like Vashti, she was bidden to appear in person before the banqueters, we are not told; but we may be sure that if so, Esther did as she was commanded.

So much pleased was Ahasuerus with his gentle queen, that he made a public "release" of taxes throughout the empire, and "gave gifts, according to the state of the king."

Thus closes what may be considered the first part of the fortunes of Esther, or Hadassah, the Jewish orphan. Only one element of perplexity or danger remained in her position. She had not revealed her relationship to her downtrodden race. Thus she was estranged from the society of her kinsfolk. Yet Mordecai her uncle, presumably through the friendship of the chamberlain Hegai, continued to keep watch over her. She continued to obey him.

VI–10

17 For when he dieth he shall carry nothing away; his glory shall not descend after him.
18 Though while he lived he blessed his soul; and *men* will praise thee, when thou doest well to thyself.
19 He shall go to the generation of his fathers; they shall never see light.
20 Man *that is* in honour, and understandeth not, is like the beasts *that* perish.

Psalm 50

1 The majesty of God in the church. 5 His command to gather his saints. 7 The pleasure of God is not in ceremonies, 14 but in sincerity of obedience.
A Psalm of Asaph.

THE mighty God, *even* the LORD, hath spoken, and called the earth, from the rising of the sun unto the going down thereof.
2 Out of Zion, the perfection of beauty, God hath shined.
3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.
4 He shall call to the heavens from above, and to the earth, that he may judge his people.
5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.
6 And the heavens shall declare his righteousness: for God *is* judge himself. Selah.
7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: I *am* God, *even* thy God.
8 I will not reprove thee for thy sacrifices or thy burnt-offerings, *to have been* continually before me.
9 I will take no bullock out of thy house, *nor* he-goats out of thy folds:
10 For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.
11 I know all the fowls of the mountains; and the wild beasts of the field *are* mine.
12 If I were hungry, I would not tell thee: for the world *is* mine, and the fulness thereof.
13 Will I eat the flesh of bulls, or drink the blood of goats?
14 Offer unto God thanksgiving; and pay thy vows unto the most High:
15 And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.
16 But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?
17 Seeing thou hatest instruction, and castest my words behind thee.
18 When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.
19 Thou givest thy mouth to evil, and thy tongue frameth deceit.

20 Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

21 These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes.

22 Now consider this, ye that forget God, lest I tear *you* in pieces, and *there be* none to deliver.

23 Whoso offereth praise glorifieth me: and to him that ordereth *his* conversation *aright* will I shew the salvation of God.

Psalm 51

1 *David prayeth for remission of his sins, whereof he maketh a deep confession.* 6 *He prayeth for sanctification.* 16 *God delighteth not in sacrifice, but in sincerity.* 18 *He prayeth for the church.*
To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

HAVE mercy upon me, O God, according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions, and my sin *is* ever before me.

4 Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

6 Behold, thou desirest truth in the inward parts; and in the hidden *part* thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew a right spirit within me.

11 Cast me not away from thy presence; and take not thy Holy Spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me *with thy* free Spirit.

13 *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou God of my salvation; *and* my tongue shall sing aloud of thy righteousness.

15 O LORD, open thou my lips, and my mouth shall show forth thy praise.

16 For thou desirest not sacrifice, else would I give *it:* thou delightest not in burnt-offering.

Mordecai Reveals the Plot

BY GERARD DE LAIRESSE, AN ARTIST OF THE FLEMISH SCHOOL, DIED 1711.

✠

"And the thing was made known to Mordecai, who told it unto Esther the queen."—Esther, 2, 22.

NOW came Mordecai's opportunity to serve the Persian state. He was apparently a man of prominence in his own race. The Greek version of the Bible says that he was also a "great man" in Shushan, a "servitor in the king's court." It would seem that his position was that of a judge or perhaps an officer of the royal bodyguard, for he sat frequently "in the king's gate," as though on duty there, either to dispense justice to all comers, or to guard the entrance.

In this position he learned of a plot in which were concerned two of his companions at the gate, the king's chamberlains or, according to one version, porters. These men planned to "lay hand on the king." Mordecai, presumably unable to approach Ahasuerus directly, awaited an opportunity to see Queen Esther, and as she passed him he warned her of her husband's danger. Then Esther warned the king, the plot was fully uncovered, the two guilty men executed, and a record of the matter inscribed in the chronicles of the state. Yet for some reason, apparently mere royal negligence, no special honors were conferred upon Mordecai. The Greek version speaks of gifts being given him, but nothing more.

VI-11

17 The sacrifices of God *are* a broken spirit: a broken and a contrite heart O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering, and whole burnt-offering: then shall they offer bullocks upon thine altar.

Psalm 52

1 *David, reproving the spiteful malice of Doeg, prophesieth his destruction.* 6 *The righteous shall rejoice at it.* 8 *David, in confidence in God's mercy, giveth him thanks.*
To the chief Musician, Maschil, *A Psalm* of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

WHY boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually.

2 Thy tongue deviseth mischiefs; like a sharp razor working deceitfully.

3 Thou lovest evil more than good; *and* lying rather than to speak righteousness. Selah.

4 Thou lovest all devouring words, O *thou* deceitful tongue.

5 God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of *thy* dwelling-place, and root thee out of the land of the living. Selah.

6 The righteous also shall see, and fear, and shall laugh at him:

7 Lo, *this is* the man *that* made not God his strength; but trusted in the abundance of his riches, *and* strengthened himself in his wickedness.

8 But I *am* like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done *it:* and I will wait on thy name; for *it is* good before thy saints.

Psalm 53

1 *David describeth the corruption of a natural man.* 4 *He convinceth the wicked by the light of their own conscience.* 6 *He glorieth in the salvation of God.*
To the chief Musician upon Mahalath,[1] Maschil, *A Psalm* of David.

THE fool hath said in his heart, *There is* no God. Corrupt are they, and have done abominable iniquity: *there is* none that doeth good.

2 God looked down from heaven upon the children of men, to see if there were *any* that did understand, that did seek God.

3 Every one of them is gone back: they are altogether become filthy; *there is* none that doeth good, no, not one.

4 Have the workers of iniquity no knowledge? who eat up my people *as* they eat bread; they have not called upon God.

5 There were they in great fear, *where* no fear was: for God hath

[1]Mahalath perhaps means sickness or calamity. This Psalm is identical with Psalm 14.

scattered the bones of him that encampeth *against* thee: thou hast put *them* to shame, because God hath despised them.

6 Oh that the salvation of Israel *were come* out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

Psalm 54

1 *David, complaining of the Ziphims, prayeth for salvation.* 4 *Upon his confidence in God's help he promiseth sacrifice.*
To the chief Musician on Neginoth, Maschil, *A Psalm* of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?

SAVE me, O God, by thy name, and judge me by thy strength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

4 Behold, God *is* mine helper: the Lord *is* with them that uphold my soul.

5 He shall reward evil unto mine enemies: cut them off in thy truth.

6 I will freely sacrifice unto thee: I will praise thy name, O LORD; for *it is* good.

7 For he hath delivered me out of all trouble: and mine eye hath seen *his desire* upon mine enemies.

Psalm 55

1 *David in his prayer complaineth of his fearful case.* 9 *He prayeth against his enemies, of whose wickedness and treachery he complaineth.* 16 *He comforteth himself in God's preservation of him, and confusion of his enemies.*
To the chief Musician on Neginoth, Maschil, *A Psalm* of David.

GIVE ear to my prayer, O God: and hide not thyself from my supplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise;

3 Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.

4 My heart is sore pained within me: and the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

6 And I said, O that I had wings like a dove! *for then* would I fly away, and be at rest.

7 Lo, *then* would I wander far off, *and* remain in the wilderness. Selah.

8 I would hasten my escape from the windy storm *and* tempest.

9 Destroy, O Lord, *and* divide their tongues: for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof: mischief also and sorrow *are* in the midst of it.

Mordecai Scorns Haman

FROM THE ESTHER SERIES BY ERNEST NORMAND, OF THE MODERN BRITISH SCHOOL.

✠

"But Mordecai bowed not, nor did him reverence."—Esther, 3, 2.

SOME time elapsed, years perhaps, after the crowning of Esther, and after Mordecai's warning to Ahasuerus. A foreigner named Haman rose to be the chief counsellor and favorite of the king. He was, according to the Greek version, a Macedonian, but the Hebrew speaks of him only as an "Agagite" which perhaps means that he was of the race of the Amalekites, hated and despised by the Jews. Whether for this reason or another, while all the other attendants about the Persian court united in doing honor to Haman, Mordecai the Jew refused even to bow his head at the favorite's approach.

The king himself had commanded that all men should do Haman reverence; hence Mordecai was openly disobeying the king. The Greek Bible explains that Mordecai held religious scruples; it seems to imply that the reverence demanded toward Haman was something in the nature of accounting him a god. But the Hebrew Bible contains no note of this. It sets the issue squarely between the two men. Mordecai simply would not bow before Haman. As a personal issue, this drew the interest of the entire court. It became the subject of gossip and speculation. Men argued with Mordecai; they called Haman's attention to the matter. They were curious to see "whether Mordecai's matters would stand."

VI-12

11 Wickedness *is* in the midst thereof: deceit and guile depart not
from her streets.
12 For *it was* not an enemy *that* reproached me; then I could have
borne *it:* neither *was it* he that hated me *that* did magnify *himself*
against me; then I would have hid myself from him:
13 But *it was* thou, a man mine equal, my guide, and mine ac-
quaintance.
14 We took sweet counsel together, *and* walked unto the house of
God in company.
15 Let death seize upon them, *and* let them go down quick into
hell: for wickedness *is* in their dwellings, *and* among them.
16 As for me, I will call upon God; and the LORD shall save
me.
17 Evening, and morning, and at noon, will I pray, and cry aloud:
and he shall hear my voice.
18 He hath delivered my soul in peace from the battle *that was*
against me: for there were many with me.
19 God shall hear, and afflict them, even he that abideth of old.
Selah. Because they have no changes, therefore they fear not God.
20 He hath put forth his hands against such as be at peace with
him: he hath broken his covenant.
21 *The words* of his mouth were smoother than butter, but war
was in his heart: his words were softer than oil, yet *were* they drawn
swords.
22 Cast thy burden upon the LORD, and he shall sustain thee:
he shall never suffer the righteous to be moved.
23 But thou, O God, shalt bring them down into the pit of destruc-
tion: bloody and deceitful men shall not live out half their days: but
I will trust in thee.

Psalm 56

1 *David, praying to God in confidence of his word, complaineth of his enemies.* 9 *He professeth his confidence in God's word, and promiseth to praise him.*
To the chief Musician upon Jonath-elem-rechokim. [1] Michtam of David, when the Philistines took him in Gath.

BE merciful unto me, O God: for man would swallow me up;
he fighting daily oppresseth me.
2 Mine enemies would daily swallow *me* up: for *they be*
many that fight against me, O thou most High.
3 What time I am afraid, I will trust in thee.
4 In God I will praise his word, in God I have put my trust; I will
not fear what flesh can do unto me.
5 Every day they wrest my words: all their thoughts *are* against
me for evil.
6 They gather themselves together, they hide themselves, they
mark my steps, when they wait for my soul.

[1] The Revised Version regarding this phrase, as the name of a tune, gives a marginal translation, "The silent dove of them that are afar off."

7 Shall they escape by iniquity? in *thine* anger cast down the people, O God.
8 Thou tellest my wanderings: put thou my tears into thy bottle: *are they* not in thy book?
9 When I cry *unto thee*, then shall mine enemies turn back: this I know; for God *is* for me.
10 In God will I praise *his* word: in the LORD will I praise *his* word.
11 In God have I put my trust: I will not be afraid what man can do unto me.
12 Thy vows *are* upon me, O God: I will render praises unto thee.
13 For thou hast delivered my soul from death: *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living?

Psalm 57

1 *David in prayer fleeing unto God complaineth of his dangerous case.* 7 *He encourageth himself to praise God.*
To the chief Musician Al-taschith, Michtam of David, when he fled from Saul in the cave.

BE merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until *these* calamities be overpast.
2 I will cry unto God most high; unto God that performeth *all things* for me.
3 He shall send from heaven, and save me *from* the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.
4 My soul *is* among lions: *and* I lie *even among* them that are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword.
5 Be thou exalted, O God, above the heavens; *let* thy glory *be* above all the earth.
6 They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.
7 My heart is fixed, O God, my heart is fixed: I will sing and give praise.
8 Awake up, my glory; awake, psaltery and harp: I *myself* will awake early.
9 I will praise thee, O Lord, among the people: I will sing unto thee among the nations.
10 For thy mercy *is* great unto the heavens, and thy truth unto the clouds.
11 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

Haman Plans Revenge

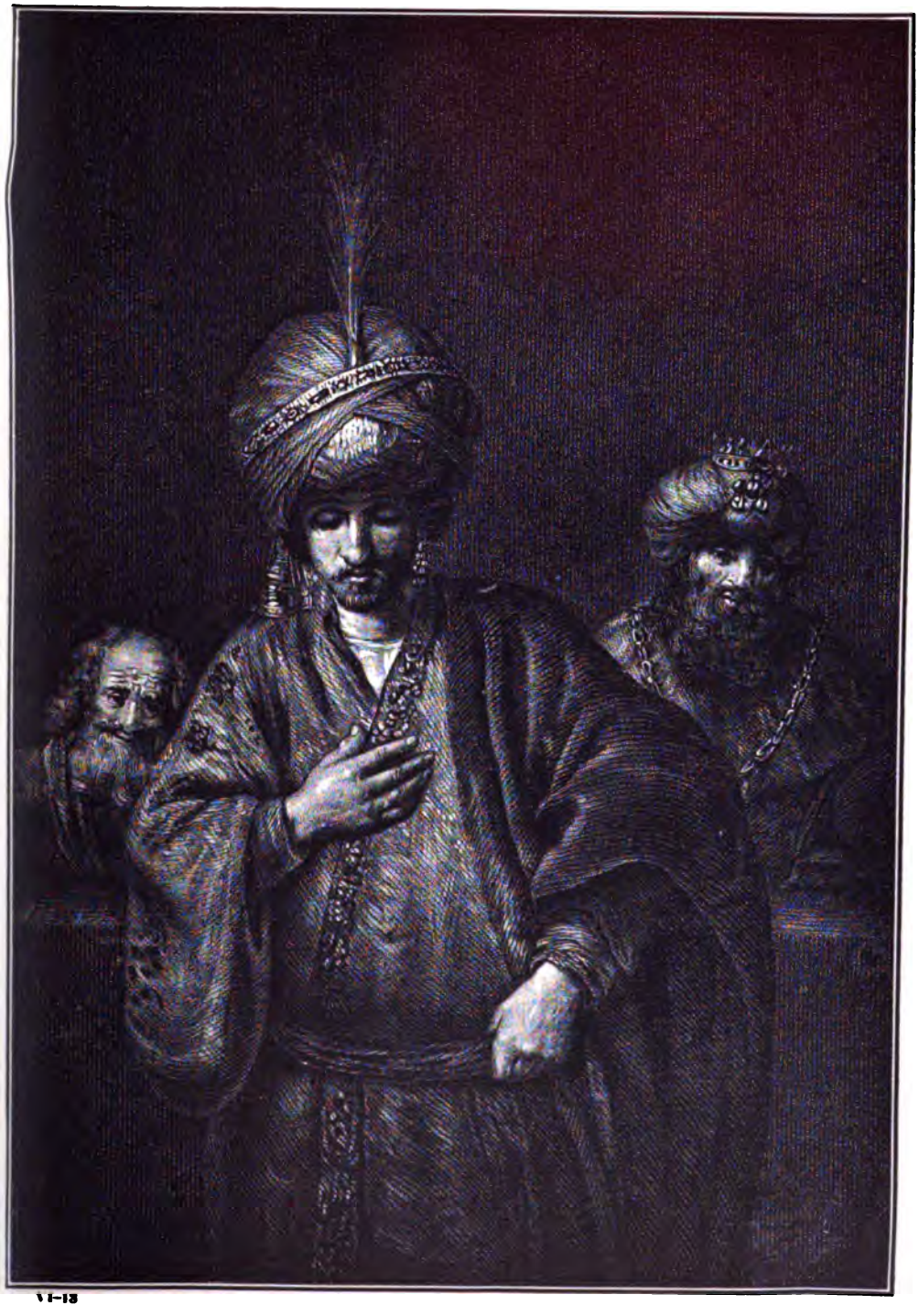
BY REMBRANDT VAN RYN, THE GREAT DUTCH MASTER, DIED 1669.

✣

"If it please the king, let it be written that they may be destroyed."—Esther, 8, 9.

HAMAN'S wrath at Mordecai's insolence mounted like a fever. He resolved to be avenged not only upon the direct offender. How could the wiping out of a single individual soothe such insulted pride as his! He would exterminate the entire race of Jews, from which he knew that Mordecai was sprung. Haman therefore approached the king and described the Jews to him as a body of criminals, who refused to obey the laws of Persia, worshipped false gods, and sowed dissension throughout the land. He counselled Ahasuerus, as a political necessity, to slay them all; and as a further inducement, he offered to undertake the work himself and turn all the property of the Jews into the royal treasury. Ahasuerus, not to be outdone in generosity, declared that if Haman would indeed exterminate these wicked folk, the favorite should keep their treasures for himself. So a royal decree was issued, one of those "unchanging" decrees, peculiar to the Medes and Persians, which even the king himself could not alter once it was written. This commanded that on a certain day, about a fortnight later, the people everywhere through the empire should fall upon the Jews of their neighborhood and plunder and destroy them.

This terrible decree having been issued, "the king and Haman sat down to drink."



VI-13

Psalm 58

1 *David reproveth wicked judges,* 3 *describeth the nature of the wicked,* 6 *devoteth them to God's judgments,* 10 *whereat the righteous shall rejoice.*
To the chief Musician, Al-taschith,[1] Michtam of David.

DO ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?
2 Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.
3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.
4 Their poison *is* like the poison of a serpent: *they are* like the deaf adder *that* stoppeth her ear;
5 Which will not hearken to the voice of charmers, charming never so wisely.
6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.
7 Let them melt away as waters *which* run continually: *when* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.
8 As a snail *which* melteth, let *every one of them* pass away: *like* the untimely birth of a woman, *that* they may not see the sun.
9 Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in *his* wrath.
10 The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.
11 So that a man shall say, Verily *there is* a reward for the righteous: verily he is a God that judgeth in the earth.

Psalm 59

1 *David prayeth to be delivered from his enemies.* 6 *He complaineth of their cruelty.* 8 *He trusteth in God.* 11 *He prayeth against them.* 16 *He praiseth God.*
To the chief Musician, Al-taschith, Michtam of David; when Saul sent, and they watched the house to kill him.

DELIVER me from mine enemies, O my God: defend me from them that rise up against me.
2 Deliver me from the workers of iniquity, and save me from bloody men.
3 For, lo, they lie in wait for my soul: the mighty are gathered against me; not *for* my transgression, nor *for* my sin, O LORD.
4 They run and prepare themselves without *my* fault: awake to help me, and behold.
5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.
6 They return at evening: they make a noise like a dog, and go round about the city.
7 Behold, they belch out with their mouth: swords *are* in their lips: for who, *say they*, doth hear?

[1] Al-taschith is translated in the Revised Version, "Set to the tune of, Destroy not."

8 But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision.

9 *Because of* his strength will I wait upon thee: for God *is* my defence.

10 The God of my mercy shall prevent me: God shall let me see *my desire* upon mine enemies.

11 Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.

12 *For* the sin of their mouth *and* the words of their lips let them even be taken in their pride: and for cursing and lying *which* they speak.

13 Consume *them* in wrath, consume *them*, that they *may* not *be:* and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

14 And at evening let them return; *and* let them make a noise like a dog, and go round about the city.

15 Let them wander up and down for meat, and grudge if they be not satisfied.

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for God *is* my defence, *and* the God of my mercy.

Psalm 60

1 *David, complaining to God of former judgment,* 4 *now, upon better hope, prayeth for deliverance.* 6 *Comforting himself in God's promises, he craveth that help whereon he trusteth.*

To the chief Musician upon Shushan-eduth,[1] Michtam of David, to teach; when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.

GOD, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again.

2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof: for it shaketh.

3 Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.

4 Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.

5 That thy beloved may be delivered; save *with* thy right hand, and hear me.

6 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

7 Gilead *is* mine, and Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my lawgiver;

8 Moab *is* my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.

9 Who will bring me *into* the strong city? who will lead me into Edom?

[1] "The lily of testimony," referring to a song whose opening line was "my testimony is a lily."

Mordecai Warns Esther

BY FELIX J. BARRIAS, A NOTED FRENCH ARTIST, BORN 1822.

✠

"And if I perish, I perish."—Esther, 4, 15.

GREAT was the terror of the Jews, great the anguish of Mordecai, when the bloody decree of Ahasuerus was proclaimed against the race. All "the city Shushan was perplexed." What meant this sudden license to murder? Mordecai "rent his clothes, and put on sackcloth with ashes." He went through the city crying out in the streets. He stood before the king's palace and cried out. So that at length even the secluded Queen Esther heard of his presence there, and sent with womanly tenderness to clothe him and learn the cause of his misery.

Mordecai sent her his command that she should go to the king, reveal her kinship and entreat mercy for her race. Thus for the first time Esther learned of the terrible decree. She was in sore perplexity; for there was a law that no one, not even the queen, might approach Ahasuerus without being summoned. Any one who did so was immediately slain, unless the king himself pardoned the intruder by touching him with his golden sceptre. This word the queen sent to Mordecai; but he answered with scorn that if her race were destroyed she also would be detected and would perish. With high faith, he pointed out that perhaps all her honor had been given her just that she might accomplish this rescue of her people. If she failed, then would deliverance come to the Jews from some other source, and she would be disgraced forever.

VI–14

10 *Wilt* not thou, O God, *which* hadst cast us off? and *thou*, O God, *which* didst not go out with our armies?
11 Give us help from trouble: for vain *is* the help of man.
12 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

Psalm 61

1 *David fleeth to God upon his former experience.* 4 *He voweth perpetual service unto him, because of his promises.*
To the chief Musician upon Neginah, *A Psalm* of David.

HEAR my cry, O God; attend unto my prayer.
2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.
3 For thou hast been a shelter for me, *and* a strong tower from the enemy.
4 I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.
5 For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name.
6 Thou wilt prolong the king's life; *and* his years as many generations.
7 He shall abide before God for ever: O prepare mercy and truth, *which* may preserve him.
8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

Psalm 62

1 *David professing his confidence in God discourageth his enemies.* 5 *In the same confidence he encourageth the godly.* 9 *No trust is to be put in worldly things* 11 *Power and mercy belong to God.*
To the chief Musician, to Jeduthun, A Psalm of David.

TRULY my soul waiteth upon God: from him *cometh* my salvation.
2 He only *is* my rock and my salvation; *he is* my defence; I shall not be greatly moved.
3 How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall *shall ye be, and as* a tottering fence.
4 They only consult to cast *him* down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah.
5 My soul, wait thou only upon God: for my expectation *is* from him.
6 He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.
7 In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God.
8 Trust in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. Selah.
9 Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* altogether *lighter* than vanity.

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them.*
11 God hath spoken once; twice have I heard this; that power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for thou renderest to every man according to his work.

Psalm 63

1 David's thirst for God. 4 His manner of blessing God. 9 His confidence of his enemies' destruction and his own safety.
A Psalm of David, when he was in the wilderness of Judah.


GOD, thou *art* my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;
2 To see thy power and thy glory, so *as* I have seen thee in the sanctuary.
3 Because thy lovingkindness *is* better than life, my lips shall praise thee.
4 Thus will I bless thee while I live: I will lift up my hands in thy name.
5 My soul shall be satisfied as *with* marrow and fatness; and my mouth shall praise *thee* with joyful lips:
6 When I remember thee upon my bed, *and* meditate on thee in the *night* watches.
7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.
8 My soul followeth hard after thee: thy right hand upholdeth me.
9 But those *that* seek my soul, to destroy *it,* shall go into the lower parts of the earth.
10 They shall fall by the sword: they shall be a portion for foxes.
11 But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

Psalm 64

1 David prayeth for deliverance, complaining of his enemies. 7 He promiseth himself to see such an evident destruction of his enemies, as the righteous shall rejoice at it.
To the chief Musician, A Psalm of David.


EAR my voice, O God, in my prayer: preserve my life from fear of the enemy.
2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity;
3 Who whet their tongue like a sword, *and* bend *their bows to shoot* their arrows, *even* bitter words:
4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

Esther Faints Before the King

BY THE GREAT DUTCH MASTER, REMBRANDT VAN RYN, DIED 1669.

✣

"Now it came to pass on the third day that Esther put on her royal apparel, and stood in the inner court of the king's house."—Esther, 5, 1.

POOR Esther summoned all her courage. She sent Mordecai word that he and all her people should gather to fast and to pray for her, that she and her maidens would fast likewise, and after three days of this solemn appeal to God, she would go to the king despite the law against it. "And if I perish, I perish."

This course was followed. The Hebrew Bible tells us only that, upon the third day, Esther appeared before the king's throne and was pardoned by means of the golden sceptre. The apocryphal version narrates the occurrence at much greater length. It describes the details of Esther's approach, leaning upon one of her maids, followed by another "bearing up her train," her face all beautiful, her heart anguished with fear. When the king beheld her intrusion, he "looked very fiercely upon her; and the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid that went before her."

"Then God changed the spirit of the king into mildness, who in a fear leaped from his throne, and took her in his arms, till she came again to herself."

VI-15

5 They encourage themselves *in* an evil matter: they commune of laying snares privily; they say, Who shall see them?
6 They search out iniquities; they accomplish a diligent search: both the inward *thought* of every one *of them*, and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.
9 And all men shall fear and shall declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

Psalm 65

1 *David praiseth God for his grace.* 4 *The blessedness of God's chosen by reason of benefits.*
To the chief Musician, A Psalm *and* Song of David.

PRAISE waiteth for thee, O God, in Zion: and unto thee shall the vow be performed.
2 O thou that hearest prayer, unto thee shall all flesh come.
3 Iniquities prevail against me *as for* our transgressions, thou shalt purge them away.
4 Blessed *is the man whom* thou choosest, and causest to approach *unto thee, that* he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple.
5 *By* terrible things in righteousness wilt thou answer us, O God of our salvation; *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the sea.
6 Which by his strength setteth fast the mountains; *being* girded with power:
7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.
8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.
9 Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it.
10 Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.
11 Thou crownest the year with thy goodness; and thy paths drop fatness.
12 They drop *upon* the pastures of the wilderness: and the little hills rejoice on every side.
13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

Psalm 66

1 *David exhorteth to praise God,* 5 *to observe his great works,* 8 *to bless him for his gracious benefits.* 12 *He voweth for himself religious service to God.* 16 *He declareth God's special goodness to himself.*
To the chief Musician, A Song *or* Psalm.

MAKE a joyful noise unto God, all ye lands:
2 Sing forth the honour of his name: make his praise glorious.
3 Say unto God, How terrible *art thou in* thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.
4 All the earth shall worship thee, and shall sing unto thee; they shall sing *to* thy name. Selah.
5 Come and see the works of God: *he is* terrible *in his* doing toward the children of men.
6 He turned the sea into dry *land:* they went through the flood on foot: there did we rejoice in him.
7 He ruleth by his power for ever; his eyes behold the nations; let not the rebellious exalt themselves. Selah.
8 O bless our God, ye people, and make the voice of his praise to be heard:
9 Which holdeth our soul in life, and suffereth not our feet to be moved.
10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.
11 Thou broughtest us into the net; thou laidst affliction upon our loins.
12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy *place.*
13 I will go into thy house with burnt offerings: I will pay thee my vows,
14 Which my lips have uttered, and my mouth hath spoken, when I was in trouble.
15 I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah.
16 Come *and* hear, all ye that fear God, and I will declare what he hath done for my soul.
17 I cried unto him with my mouth, and he was extolled with my tongue.
18 If I regard iniquity in my heart, the Lord will not hear *me:*
19 *But* verily God hath heard *me;* he hath attended to the voice of my prayer.
20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

Esther Pardoned

BY P. MARIANI, A CONTEMPORARY ITALIAN ARTIST.

"And the king held out to Esther the golden sceptre that was in his hand."—Esther, 5, 2.

STILL following the spirited apocryphal account of Esther's ordeal, we learn that King Ahasuerus "comforted her with loving words," assured her she should not die, and "held up his golden sceptre, and laid it upon her neck." Then Esther spoke; and with woman's wit told him how his majesty had awed and overwhelmed her, "for wonderful art thou, lord, and thy countenance is full of grace."

Yet, though assured of the king's pardon, she did not at that interview venture to tell him all her petition, or confess her race. Doubtless she was indeed sore shaken by the dread she had been through. The story, following it now in the established Biblical version, represents the king as promising her whatever she may ask. "It shall be even given thee to the half of the kingdom." But Esther, low voiced and hesitant, and woman-wise as well, asked only that she might see the king again. It was a month since he had sent for her; would he not come, he with his favorite, Haman, to a banquet which she had prepared for them?

So the king being much pleased, and doubtless, since he was human, much flattered, attended her banquet. There he again promised her whatever she would. Again she delayed, asking him only that he and Haman would join her once more on the morrow.

VI-16

Psalm 67

1 *A prayer for the enlargement of God's kingdom,* 3 *to the joy of the people,* 6 *and the increase of God's blessings.*
To the chief Musician on Neginoth, A Psalm *or* Song.

GOD be merciful unto us, and bless us; *and* cause his face to shine upon us; Selah;

2 That thy way may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 *Then* shall the earth yield her increase; *and* God, *even* our own God, shall bless us.

7 God shall bless us; and all the ends of the earth shall fear him.

Psalm 68

1 *A prayer at the removing of the ark.* 4 *An exhortation to praise God for his mercies,* 7 *for his care of the church,* 19 *for his great works.*
To the chief Musician, A Psalm *or* Song of David.

LET God arise, let his enemies be scattered: let them also that hate him flee before him.

2 As smoke is driven away, *so* drive *them* away: as wax melteth before the fire, *so* let the wicked perish at the presence of God.

3 But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 A father of the fatherless, and a judge of the widows, *is* God in his holy habitation.

6 God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry *land.*

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

8 The earth shook, the heavens also dropped at the presence of God: *even* Sinai itself *was moved* at the presence of God, the God of Israel.

9 Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

11 The Lord gave the word: great *was* the company of those that published *it.*

12 Kings of armies did flee apace: and she that tarried at home divided the spoil.

13 Though ye have lien among the pots, *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings in it, it was *white* as snow in Salmon.
15 The hill of God *is as* the hill of Bashan; an high hill *as* the hill of Bashan.
16 Why leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in; yea, the LORD will dwell *in it* for ever.
17 The chariots of God *are* twenty thousand, *even* thousands of angels: the Lord *is* among them, *as in* Sinai, in the holy *place.*
18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them.*
19 Blessed *be* the LORD, *who* daily loadeth us *with benefits, even* the God of our salvation. Selah.
20 *He that is* our God *is* the God of salvation; and unto GOD the Lord *belong* the issues from death.
21 But God shall wound the head of his enemies, *and* the hairy scalp of such an one as goeth on still in his trespasses.
22 The Lord said, I will bring again from Bashan, I will bring *my people* again from the depths of the sea:
23 That thy foot may be dipped in the blood of *thine* enemies, *and* the tongue of thy dogs in the same.
24 They have seen thy goings, O God; *even* the goings of my God, my King, in the sanctuary.
25 The singers went before, the players on instruments *followed* after; among *them were* the damsels playing with timbrels.
26 Bless ye God in the congregations, *even* the Lord, from the fountain of Israel.
27 There *is* little Benjamin *with* their ruler, the princes of Judah *and* their council, the princes of Zebulun, *and* the princes of Naphtali.
28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.
29 Because of thy temple at Jerusalem shall kings bring presents unto thee.
30 Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, *till every one* submit himself with pieces of silver: scatter thou the people *that* delight in war.
31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.
32 Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:
33 To him that rideth upon the heavens of heavens, *which were* of old; lo, he doth send out his voice, *and that* a mighty voice.
34 Ascribe ye strength unto God: his excellency *is* over Israel, and his strength *is* in the clouds.
35 O God, *thou art* terrible out of thy holy places: the God of

Haman's Great Hatred

BY J. JAMES TISSOT. REPRODUCED BY COURTESY OF THE AMERICAN TISSOT SOCIETY OF NEW YORK.

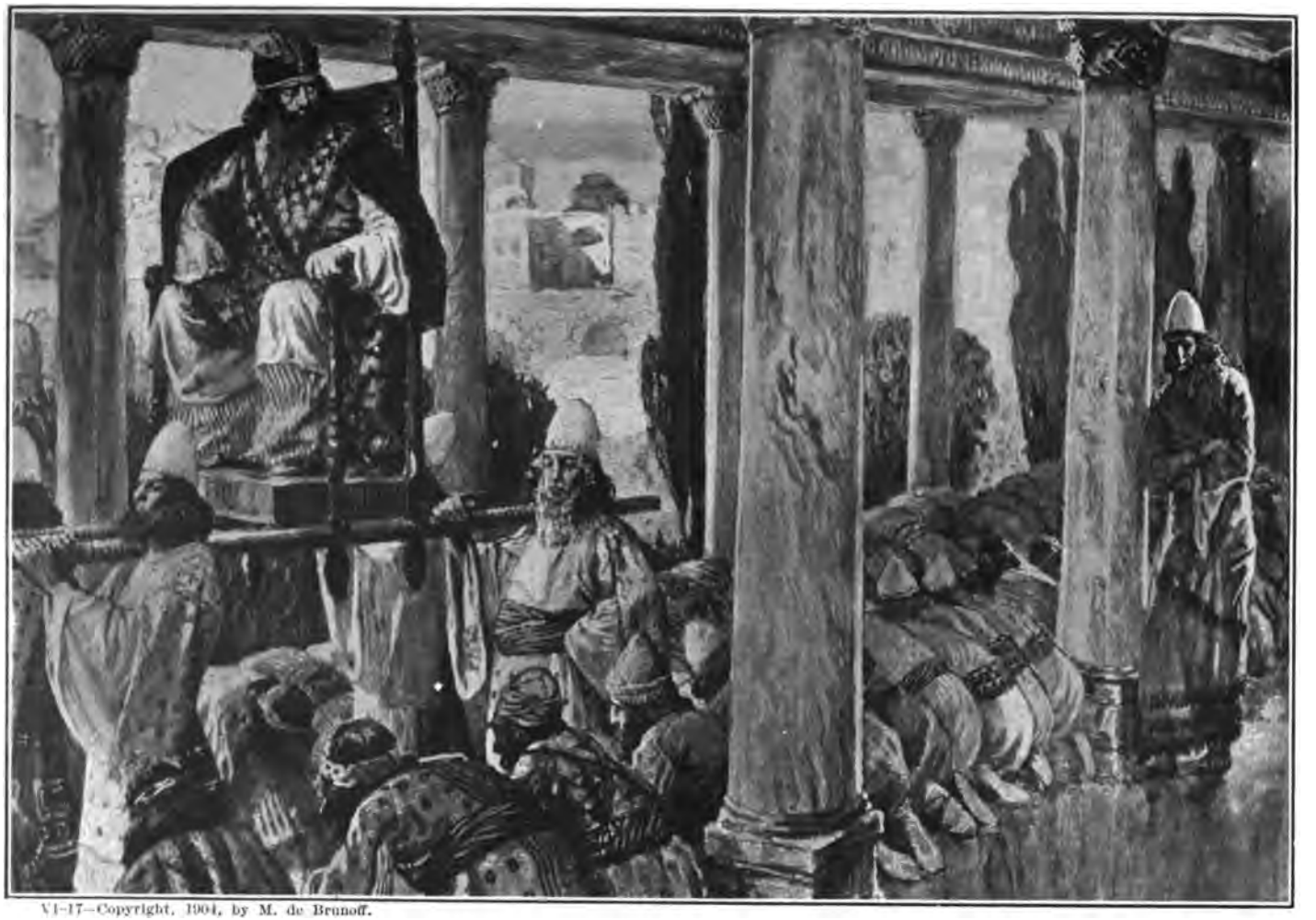
✠

"Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate."—Esther, 5, 13.

AFTER that first feast, Haman left the royal palace, much elated, as indeed to all appearances he might be. Never had his position among these foreigners seemed so assured, his elevation so high. The honor that day accorded him had been most unusual. Not only had he been permitted to behold the carefully secluded queen; but he, he alone, had dined with her and with the king in privacy.

Yet even as Haman passed out from the palace he encountered Mordecai; and, as before, the Jew did him no reverence. It was like a sudden chill to Haman's confidence, this shadowy opponent, grim and silent, scorning him in the very moment of his triumph. He went home to his friends and his wife; he boasted to them of all his wealth and power, of this last great favor the queen had done him; yet he suddenly ended all his vaporing with that grim outcry which has become the traditional echo of wounded vanity, "Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate."

His ready flatterers advised him to prepare an enormous gallows and to petition the king for leave to hang Mordecai thereon in all men's sight.



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Israel *is* he that giveth strength and power unto *his* people. Blessed *be* God.

Psalm 69

1 *David complaineth of his affliction.* 13 *He prayeth for deliverance.* 22 *He devoteth his enemies to destruction.* 30 *He praiseth God with thanksgiving.*
To the chief Musician upon Shoshannim, *A Psalm* of David.

SAVE me, O God; for the waters are come in unto *my* soul.
2 I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me.
3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.
4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty; then I restored *that* which I took not away.
5 O God, thou knowest my foolishness; and my sins are not hid from thee.
6 Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.
7 Because for thy sake I have borne reproach; shame hath covered my face.
8 I am become a stranger unto my brethren, and an alien unto my mother's children.
9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.
10 When I wept, *and chastened* my soul with fasting, that was to my reproach.
11 I made sackcloth also my garment; and I became a proverb to them.
12 They that sit in the gate speak against me; and I *was* the song of the drunkards.
13 But as for me, my prayer *is* unto thee, O Lord, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.
14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.
15 Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.
16 Hear me, O Lord; for thy lovingkindness *is* good: turn unto me according to the multitude of thy tender mercies.
17 And hide not thy face from thy servant; for I am in trouble: hear me speedily.
18 Draw nigh unto my soul, *and* redeem it: deliver me because of mine enemies.
19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries *are* all before thee.

20 Reproach hath broken my heart; and I am full of heaviness:
and I looked *for some* to take pity, but *there was* none; and for com-
forters, but I found none.
21 They gave me also gall for my meat; and in my thirst they
gave me vinegar to drink.
22 Let their table become a snare before them: and *that which*
should have been for *their* welfare, *let it become* a trap.
23 Let their eyes be darkened, that they see not; and make their
loins continually to shake.
24 Pour out thine indignation upon them, and let thy wrathful
anger take hold of them.
25 Let their habitation be desolate; *and* let none dwell in their
tents.
26 For they persecute *him* whom thou hast smitten: and they
talk to the grief of those whom thou hast wounded.
27 Add iniquity unto their iniquity: and let them not come into
thy righteousness.
28 Let them be blotted out of the book of the living, and not be
written with the righteous.
29 But I *am* poor and sorrowful: let thy salvation, O God, set
me up on high.
30 I will praise the name of God with a song, and will magnify
him with thanksgiving.
31 *This* also shall please the LORD better than an ox *or* bullock
that hath horns and hoofs.
32 The humble shall see *this*, *and* be glad: and your heart shall
live that seek God.
33 For the LORD heareth the poor, and despiseth not his prison-
ers.
34 Let the heaven and earth praise him, the seas, and every thing
that moveth therein.
35 For God will save Zion, and will build the cities of Judah: that
they may dwell there, and have it in possession.
36 The seed also of his servants shall inherit it: and they that love
his name shall dwell therein.

Psalm 70

David solicitieth God to the speedy destruction of the wicked, and the preservation of the godly.
To the chief Musician, *A Psalm* of David, to bring to remembrance.[1]

MAKE *haste*, O God, to deliver me; make haste to help me, O
LORD.
2 Let them be ashamed and confounded that seek after
my soul: let them be turned backward, and put to confusion, that
desire my hurt.

[1]This Psalm is identical with verses 13-17 of Psalm 40.

The King Hears the Chronicles

BY HENRY N. O'NEIL, A. R. A., AN ENGLISH ARTIST, DIED 1880.

✠

"On that night could not the king sleep, and he commanded to bring the book of records of the chronicles."—Esther, 6, 1.

THAT night the King Ahasuerus could not sleep. To the devout-minded Hebrews it has seemed always that his wakefulness was sent from God, and that it was also God's wisdom which had delayed Esther's petition until it might be reinforced by other arguments. At all events the king was wakeful. Therefore he sent for his scribes, and had them read for him out of the chronicles, in which they kept record of the events of his kingdom. On this night it chanced that they read him the portion telling how Mordecai had revealed the plot of the two chamberlains against the king, and had thus preserved his sovereign's life. The ear of the listening king detected a weakness in the narrative. What honor, he asked, had been given this man Mordecai, to prove to all the world his kingly gratitude? The scribes looking hesitantly, as we may imagine, over their records, answered dubiously, "There is nothing done for him."

Ahasuerus resolved that this omission must be corrected at once. Who, he asked, was in the court outside. They looked, and there, at the first dawning of the day, was Haman just entering in eagerness to prefer his request for Mordecai's hanging.

VI-18

3 Let them be turned back for a reward of their shame that say, Aha, aha.

4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 But I *am* poor and needy: make haste unto me, O God: thou *art* my help and my deliverer; O LORD, make no tarrying.

Psalm 71

1 *David, in confidence of faith, and experience of God's favour, prayeth both for himself, and against the enemies of his soul.* 14 *He promiseth constancy.* 17 *He prayeth for perseverance.* 19 *He praiseth God, and promiseth to do it cheerfully.*

IN thee, O LORD, do I put my trust: let me never be put to confusion.

2 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

3 Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou *art* my rock and my fortress.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O Lord GOD: *thou art* my trust from my youth.

6 By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise *shall be* continually of thee.

7 I am as a wonder unto many; but thou *art* my strong refuge.

8 Let my mouth be filled *with* thy praise *and with* thy honour all the day.

9 Cast me not off in the time of old age; forsake me not when my strength faileth.

10 For mine enemies speak against me; and they that lay wait for my soul take counsel together,

11 Saying, God hath forsaken him: persecute and take him; for *there is* none to deliver *him.*

12 O God, be not far from me: O my God, make haste for my help.

13 Let them be confounded *and* consumed that are adversaries to my soul; let them be covered *with* reproach and dishonour that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 My mouth shall shew forth thy righteousness *and* thy salvation all the day; for I know not the numbers *thereof.*

16 I will go in the strength of the Lord GOD: I will make mention of thy righteousness, *even* of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto *this* generation, *and* thy power to every one *that* is to come.

19 Thy righteousness also, O God, *is* very high, who hast done great things: O God, who *is* like unto thee!

20 *Thou*, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee with the psaltery, *even* thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

Psalm 72

1 *David, praying for Solomon, sheweth the goodness and glory of his, in type, and in truth, of Christ's kingdom.*
18 *He blesseth God.*
A Psalm for Solomon.

GIVE the king thy judgments, O God, and thy righteousness unto the king's son.

2 He shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall fear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass: as showers *that* water the earth.

7 In his day shall the righteous flourish; and abundance of peace so long as the moon endureth.

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him: all nations shall serve him.

12 For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

Mordecai Honored

FROM THE ESTHER SERIES PAINTED BY JEAN FRANCOIS DE TROY, THE FRENCH ARTIST, DIED 1752.

✠

"Thus shall it be done unto the man whom the king delighteth to honour."—Esther, 6, 11.

KINGS, especially Eastern kings, are wont to do many things indirectly. Ahasuerus knew nothing of the enmity between Haman and Mordecai, yet instead of explaining to Haman the honor planned for Mordecai, he asked his favorite a question. "What shall be done unto the man whom the king delighteth to honour?" Who was that man? Haman, naturally enough after all that had previously happened, assumed that it was himself, that the king was taking a delicate way of finding what pleasure would most delight the favorite.

At once Haman's arrogance soared high. He advised that this fortunate man should be dressed in the king's own royal apparel and mounted on the king's horse with the king's own crown upon his head. Moreover, the happy man should be thus arrayed by the highest princes in the land, and then the chief of these, walking before the horse's head as a servant, should lead the man through the streets of Shushan, proclaiming "Thus shall it be done unto the man whom the king delighteth to honour."

Perhaps the king thought all this somewhat extravagant, but he felt his gratitude had been already overcautious, so he assented to all Haman said, and bade him go and himself lead the horse and do all these things he had described to Mordecai, "the Jew that sitteth at the king's gate."

VI-19

14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth.

17 His name shall endure for ever: his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed.

18 Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things.

19 And blessed *be* his glorious name for ever: and let the whole earth be filled *with* his glory; Amen, and Amen.

20 The prayers of David the son of Jesse are ended.[1]

Psalm 73

1 The prophet, prevailing in a temptation, 2 sheweth the occasion thereof, the prosperity of the wicked. 13 The wound given thereby, diffidence. 15 The victory over it, knowledge of God's purpose, in destroying of the wicked, and sustaining the righteous.
A Psalm of Asaph.

TRULY God *is* good to Israel, *even* to such as are of a clean heart.

2 But as for me, my feet were almost gone; my steps had well nigh slipped.

3 For I was envious at the foolish, *when* I saw the prosperity of the wicked.

4 For *there are* no bands in their death: but their strength *is* firm.

5 They *are* not in trouble *as other* men; neither are they plagued like *other* men.

6 Therefore pride compasseth them about as a chain; violence covereth them *as* a garment.

7 Their eyes stand out with fatness: they have more than heart could wish.

8 They are corrupt, and speak wickedly *concerning* oppression: they speak loftily.

9 They set their mouth against the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither: and waters of a full *cup* are wrung out to them.

11 And they say, How doth God know? and is there knowledge in the most High?

12 Behold, these *are* the ungodly, who prosper in the world; they increase *in* riches.

[1]Here closes the second section or book of the Psalter.

13 Verily I have cleansed my heart *in* vain, and washed my hands in innocency.
14 For all the day long have I been plagued, and chastened every morning.
15 If I say, I will speak thus; behold, I should offend *against* the generation of thy children.
16 When I thought to know this, it *was* too painful for me;
17 Until I went into the sanctuary of God: *then* understood I their end.
18 Surely thou didst set them in slippery places: thou castedst them down into destruction.
19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.
20 As a dream when *one* awaketh; *so,* O Lord, when thou awakest, thou shalt despise their image.
21 Thus my heart was grieved, and I was pricked in my reins.
22 So foolish *was* I, and ignorant: I was *as* a beast before thee.
23 Nevertheless I *am* continually with thee; thou hast holden *me* by my right hand.
24 Thou shalt guide me with thy counsel, and afterward receive me *to* glory.
25 Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire beside thee.
26 My flesh and my heart faileth: *but* God *is* the strength of my heart, and my portion for ever.
27 For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.
28 But *it is* good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

Psalm 74

1 *The prophet complaineth of the desolation of the sanctuary.* 10 *He moveth God to help in consideration of his power,* 18 *of his reproachful enemies, of his children, and of his covenant.*
Maschil of Asaph.

GOD, why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture?
2 Remember thy congregation, *which* thou hast purchased of old; the rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt.
3 Lift up thy feet unto the perpetual desolations; *even* all *that* the enemy hath done wickedly in the sanctuary.
4 Thine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs.
5 *A man* was famous according as he had lifted up axes upon the thick trees.
6 But now they break down the carved work thereof at once with axes and hammers.

Esther Accuses Haman

FROM THE ESTHER SERIES BY ERNEST NORMAND.

✠

"Who is he, and where is he, that durst presume in his heart to do so?"—Esther, 7, 5.

IMAGINE the secret fury with which Haman did honor to Mordecai! Imagine also his terror! Who and what was this shadowy enemy of his, to be so glorified? After escorting Mordecai through the streets, Haman hastened home to pour out his wrath and shame before his people; and they answered him with foreboding, declaring that he would fall before his enemy. Upon the tumult of their alarm, came the messengers of the king, summoning Haman to that second banquet with Esther which had been planned the day before. Doubtless Haman thought of the feasting gladly as a momentary relief from his anxiety. Thus he went unsuspicious to his downfall.

Esther had at length gathered courage to tell everything to the king. When in the course of the banquet he reminded her that her promised request was still unnamed, she began her story. She represented herself as one of a people, all good and loyal to the king, among his most valuable servitors, yet all suddenly marked for destruction, so that the king would be robbed of his most useful subjects. Apparently Ahasuerus had wholly forgotten his decree against the Jews. Perhaps he had been intoxicated when he assented to it; or perhaps Esther's tale was so differently told he did not connect the two. He started up in wrath, demanding who contemplated this wicked deed. Esther pointed to Haman.

VI 20

7 They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling place of thy name to the ground.
8 They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.
9 We see not our signs: *there is* no more any prophet: neither *is there* among us any that knoweth how long.
10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?
11 Why withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom.
12 For God *is* my King of old, working salvation in the midst of the earth.
13 Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.
14 Thou brakest the heads of leviathan in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness.
15 Thou didst cleave the fountain and the flood: thou driedst up mighty rivers.
16 The day *is* thine, the night also *is* thine: thou hast prepared the light and the sun.
17 Thou hast set all the borders of the earth: thou hast made summer and winter.
18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.
19 O deliver not the soul of thy turtledove unto the multitude *of the wicked:* forget not the congregation of thy poor for ever.
20 Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.
21 O let not the oppressed return ashamed: let the poor and needy praise thy name.
22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.
23 Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

Psalm 75

1 The prophet praiseth God. 2 He promiseth to judge uprightly. 4 He rebuketh the proud by consideration of God's providence. 9 He praiseth God, and promiseth to execute justice.
To the chief Musician, Al-taschith, A Psalm *or* Song of Asaph.


NTO thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name is near thy wondrous works declare.
2 When I shall receive the congregation I will judge uprightly.
3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.
4 I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:

5 Lift not up your horn on high: speak *not with* a stiff neck.
6 For promotion *cometh* neither from the east, nor from the west, nor from the south.
7 But God *is* the judge: he putteth down one, and setteth up another.
8 For in the hand of the LORD *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them.*
9 But I will declare for ever; I will sing praises to the God of Jacob.
10 All the horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted.

Psalm 76

1 *A declaration of God's majesty in the church.* 11 *An exhortation to serve him reverently.*
To the chief Musician on Neginoth, A Psalm *or* Song of Asaph.

IN Judah *is* God known: his name *is* great in Israel.
2 In Salem also is his tabernacle, and his dwelling place in Zion.
3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.
4 Thou *art* more glorious *and* excellent than the mountains of prey.
5 The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.
6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.
7 Thou, *even* thou, *art* to be feared: and who may stand in thy sight when once thou art angry?
8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still,
9 When God arose to judgment, to save all the meek of the earth. Selah.
10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.
11 Vow, and pay unto the LORD your God; let all that be round about him bring presents unto him that ought to be feared.
12 He shall cut off the spirit of princes: *he is* terrible to the kings of the earth.

Psalm 77

1 *The psalmist sheweth what fierce combat he had with diffidence.* 10 *The victory which he had by consideration of God's great and gracious works.*
To the chief Musician, to Jeduthun, A Psalm of Asaph.

I CRIED unto God with my voice, *even* unto God with my voice; and he gave ear unto me.
2 In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted.

Haman Condemned

BY EDWARD ARMITAGE, R. A., AN ENGLISH ARTIST, DIED 1896.

✠

"As the word went out of the king's mouth, they covered Haman's face."—Esther, 7, 8.

HOW long the guilty Haman listened before he realized whither the queen's tale tended, we do not know. He found no words to interrupt her, no words to answer her sudden dramatic accusation, "The adversary and the enemy is this wicked Haman." Too late he saw the pit which he had digged for himself. The queen and Mordecai were allied. This unhappy race which he had thought to destroy so easily, proved now to have defenders more powerful than himself.

King Ahasuerus rose from the banquet in deep wrath against Haman. He suspected how the favorite had misled him, and he strode forth into the gardens in silence, seeking to clear the matter in his own mind. Haman, left alone with the queen, threw himself at her feet to beg for mercy. His was that supple pride ever ready to abase itself and fawn on those above him, even as he expected those below to humble themselves to him. So he knelt before the queen. King Ahasuerus, returning from the gardens, saw him there, while the queen shrank away upon the couch where she reclined. The king cried out in anger, thinking that Haman meant to attack the queen before his very eyes. At that the attendants dragged Haman away, covering his face, an oriental symbol that meant he was too vile to look upon the king, and he must die.

VI-21

3 I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.
4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.
5 I have considered the days of old, the years of ancient times.
6 I call to remembrance my song in the night: I commune with mine own heart; and my spirit made diligent search.
7 Will the Lord cast off for ever? and will he be favourable no more?
8 Is his mercy clean gone for ever? doth *his* promise fail for evermore?
9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.
10 And I said, This *is* my infirmity: *but I will remember* the years of the right hand of the most High.
11 I will remember the works of the LORD: surely I will remember thy wonders of old.
12 I will meditate also of all thy work, and talk of thy doings.
13 Thy way, O God, *is* in the sanctuary: who *is so* great a God as *our* God?
14 Thou *art* the God that doest wonders: thou hast declared thy strength among the people.
15 Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.
16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.
17 The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.
18 The voice of thy thunder *was* in the heaven: the lightnings lightened the world: the earth trembled and shook.
19 Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known.
20 Thou leddest thy people like a flock by the hand of Moses and Aaron.

Psalm 78

1 *An exhortation both to learn and to preach the law of God.* 9 *The story of God's wrath against the incredulous and disobedient.* 67 *The Israelites being rejected, God chose Judah, Zion, and David.*
Maschil of Asaph.

GIVE ear, O my people, *to* my law: incline your ears to the words of my mouth.
2 I will open my mouth in a parable: I will utter dark sayings of old:
3 Which we have heard and known, and our fathers have told us.
4 We will not hide *them* from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.
5 For he established a testimony in Jacob, and appointed a law

in Israel, which he commanded our fathers, that they should make them known to their children:

6 That the generation to come might know *them, even* the children *which* should be born; *who* should arise and declare *them* to their children:

7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

8 And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not stedfast with God.

9 The children of Ephraim, *being* armed, *and* carrying bows, turned back in the day of battle.

10 They kept not the covenant of God, and refused to walk in his law;

11 And forgat his works, and his wonders that he had shewed them.

12 Marvellous things did he in the sight of their fathers, in the land of Egypt, *in* the field of Zoan.

13 He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.

14 In the daytime also he led them with a cloud, and all the night with a light of fire.

15 He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.

16 He brought streams also out of the rock, and caused waters to run down like rivers.

17 And they sinned yet more against him by provoking the most High in the wilderness.

18 And they tempted God in their heart by asking meat for their lust.

19 Yea, they spake against God; they said, Can God furnish a table in the wilderness?

20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the LORD heard *this*, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

22 Because they believed not in God, and trusted not in his salvation:

23 Though he had commanded the clouds from above, and opened the doors of heaven,

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man did eat angels' food:[1] he sent them meat to the full.

26 He caused an east wind to blow in the heaven: and by his power he brought in the south wind.

[1]Revised Version "Man did eat the bread of the mighty."

Haman Hanged

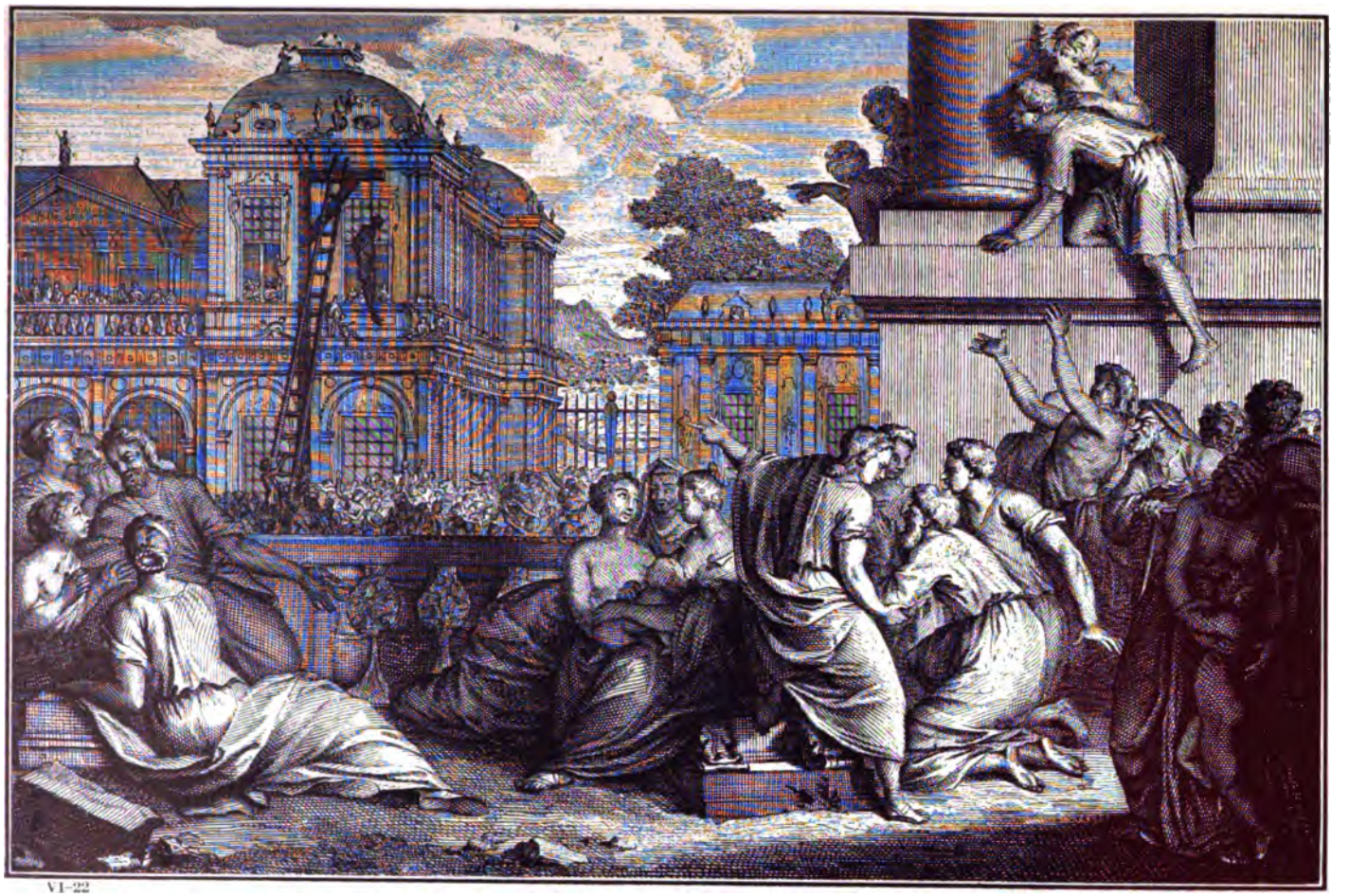
ENGRAVED BY L. DE LATER, A FLEMISH ARTIST OF THE EIGHTEENTH CENTURY.

✠

"So they hanged Haman on the gallows that he had prepared for Mordecai."—Esther, 7, 10.

WHEN Haman had been dragged away, Esther finished her story. She told the king of her relationship to Mordecai. One of the chamberlains, then described the huge gallows, "fifty cubits high" which Haman had built, meaning to hang Mordecai thereon that very day. The king commanded that Haman should be hanged at once on that same gallows. "Then was the king's wrath pacified." Moreover, Ahasuerus conferred upon Esther the house and all the wealth of Haman, and she in turn transferred them to her uncle Mordecai. Thus the despised Jew succeeded to the princely possessions of his haughty enemy.

This, however, is not the end of Mordecai's story. There was still a work to be accomplished; for the danger to the Jewish race, the huge threatening disaster, was not yet averted. The king's decree, having gone forth, was irrevocable; not even he himself could countermand it. On the appointed day every enemy of the Jews, every plunderer who desired their household goods, would be at liberty to attack them.



VI-22

27 He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea:
28 And he let *it* fall in the midst of their camp, round about their habitations.
29 So they did eat, and were well filled: for he gave them their own desire;
30 They were not estranged from their lust. But while their meat *was* yet in their mouths,
31 The wrath of God came upon them, and slew the fattest of them, and smote down the chosen *men* of Israel.
32 For all this they sinned still, and believed not for his wondrous works.
33 Therefore their days did he consume in vanity, and their years in trouble.
34 When he slew them, then they sought him: and they returned and enquired early after God.
35 And they remembered that God *was* their rock, and the high God their redeemer.
36 Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.
37 For their heart was not right with him, neither were they stedfast in his covenant.
38 But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath.
39 For he remembered that they *were but* flesh; a wind that passeth away, and cometh not again.
40 How oft did they provoke him in the wilderness, *and* grieve him in the desert!
41 Yea, they turned back and tempted God, and limited the Holy One of Israel.
42 They remembered not his hand, *nor* the day when he delivered them from the enemy.
43 How he had wrought his signs in Egypt, and his wonders in the field of Zoan:
44 And had turned their rivers into blood; and their floods that they could not drink.
45 He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.
46 He gave also their increase unto the caterpillar, and their labour unto the locust.
47 He destroyed their vines with hail, and their sycamore trees with frost.
48 He gave up their cattle also to the hail, and their flocks to hot thunderbolts.

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels *among them.*
50 He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence:
51 And smote all the firstborn in Egypt; the chief of *their* strength in the tabernacles of Ham:
52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.
53 And he led them on safely, so that they feared not; but the sea overwhelmed their enemies.
54 And he brought them to the border of his sanctuary, *even to* this mountain, *which* his right hand had purchased.
55 He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.
56 Yet they tempted and provoked the most high God, and kept not his testimonies:
57 But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.
58 For they provoked him to anger with their high places, and moved him to jealousy with their graven images.
59 When God heard *this*, he was wroth, and greatly abhorred Israel:
60 So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;
61 And delivered his strength into captivity, and his glory into the enemy's hand.
62 He gave his people over also unto the sword; and was wroth with his inheritance.
63 The fire consumed their young men; and their maidens were not given to marriage.
64 Their priests fell by the sword; and their widows made no lamentation.
65 Then the Lord awaked as one out of sleep, *and* like a mighty man that shouteth by reason of wine.
66 And he smote his enemies in the hinder parts: he put them to a perpetual reproach.
67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:
68 But chose the tribe of Judah, the mount Zion which he loved.
69 And he built his sanctuary like high *palaces*, like the earth which he hath established for ever.
70 He chose David also his servant, and took him from the sheepfolds:
71 From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.
72 So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

Mordecai Receives the King's Ring

BY B. PICART, THE FLEMISH MASTER, DIED 1734.

✠

"Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring."—Esther, 8, 8.

IN THIS extremity Esther persuaded the king to entrust the protection of the Jews to Mordecai. The king's own signet ring was given to Mordecai, and he was authorized to take whatever means he could to counteract the unfortunate decree which surrendered his people to their enemies. The day of destruction was almost at hand. So Mordecai sent messengers posthaste throughout the empire with a second decree, commanding the Jews to gather in companies on the fated day and resist whoever should attack them.

Moreover, Mordecai was clothed in splendid garments and given power through all the empire, so that the loyal adherents of the king understood that the Jews were now in favor. Thus the officials and the soldiers stood ready to help them in their need; and, when the day of this strangely authorized civil war come on, the Jews had all the advantage. They must have been much hated in some quarters, or perhaps Haman had many secret partisans who sought to avenge his death; for the Jews seem to have been very widely attacked. But they resisted manfully, and, perhaps with governmental help, slew seventy-five thousands of their enemies.

VI-23

Psalm 79

1 *The psalmist complaineth of the desolation of Jerusalem.* 8 *He prayeth for deliverance,* 13 *and promiseth thankfulness.*
A Psalm of Asaph.

O GOD, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

2 The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem; and *there was* none to bury *them.*

4 We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5 How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?

6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waste his dwelling place.

8 O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.

9 Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.

10 Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight *by* the revenging of the blood of thy servants *which is* shed.

11 Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die;

12 And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord.

13 So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations.

Psalm 80

1 *The psalmist in his prayer complaineth of the miseries of the church.* 8 *God's former favours are turned into judgments.* 14 *He prayeth for deliverance.*
To the chief Musician upon Shoshannim-Eduth, A Psalm of Asaph.

GIVE ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest *between* the cherubims, shine forth.

2 Before Ephraim and Benjamin and Manasseh stir up thy strength, and come *and* save us.

3 Turn us again, O God, and cause thy face to shine; and we shall be saved.

4 O LORD God of hosts, how long wilt thou be angry against the prayer of thy people?

5 Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.
7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.
8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.
9 Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.
10 The hills were covered with the shadow of it, and the boughs thereof *were like* the goodly cedars.
11 She sent out her boughs unto the sea, and her branches unto the river.
12 Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her?
13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.
14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;
15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself.
16 *It is* burned with fire, *it is* cut down: they perish at the rebuke of thy countenance.
17 Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself.
18 So will not we go back from thee: quicken us, and we will call upon thy name.
19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

Psalm 81

1 *An exhortation to a solemn praising of God.* 4 *God challengeth that duty by reason of his benefits.* 8 *God exhorting to obedience, complaineth of their disobedience, which proveth their own hurt.*
To the chief Musician upon Gittith, *A Psalm* of Asaph.

 ING aloud unto God our strength: make a joyful noise unto the God of Jacob.
2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.
3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.
4 For this *was* a statute for Israel, *and* a law of the God of Jacob.
5 This he ordained in Joseph *for a* testimony, when he went out through the land of Egypt: *where* I heard a language *that* I understood not.
6 I removed his shoulder from the burden: his hands were delivered from the pots.
7 Thou calledst in trouble, and I delivered thee; I answered thee

The Feast of Purim Commanded

BY H. MELVILLE, AN ENGLISH ARTIST OF THE EARLY NINETEENTH CENTURY.

✠

"And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far."—Esther, 9, 20.

THE closing scenes of the tale of Esther seem slightly confused. Again, on the first day of the slaughter, the queen came unbidden to her husband; and again he extended the sceptre to her. He seemed, however, to reproach her somewhat for the number of his people whom the Jews had slain. But it is recorded proudly that the Jews had taken no spoil from their enemies, so the king was soon convinced that they had only acted in self defense. At Esther's request he then granted her people in the capital a second day whereon to continue the slaying of their enemies. The ten sons of Haman are all recorded by name as having been slain and hanged upon their father's gallows.

After this, followed a time of great rejoicing among the Jews. Each man gave gifts among his neighbors, and the occasion become one of the great annual feasts of the Hebrews, the feast of Purim, at which presents are exchanged. Esther and Mordecai sent out a decree commanding that the feast should be commemorated forever. As for Mordecai, so useful and efficient had he proven himself in the king's service that he succeeded to Haman's place as chief minister, becoming the second person of the kingdom, "next unto king Ahasuerus."

VI-21

in the secret place of thunder: I proved thee at the waters of Meribah. Selah.

8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

9 There shall no strange god be in thee; neither shalt thou worship any strange god.

10 I *am* the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Israel would none of me.

12 So I gave them up unto their own hearts' lust: *and* they walked in their own counsels.

13 Oh that my people had hearkened unto me, *and* Israel had walked in my ways!

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever.

16 He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

Psalm 82

1 *The psalmist, having exhorted the judges, 5 and reproved their negligence, 8 prayeth God to judge.*
A Psalm of Asaph.

GOD standeth in the congregation of the mighty; he judgeth among the gods.

2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.

3 Defend the poor and fatherless: do justice to the afflicted and needy.

4 Deliver the poor and needy: rid *them* out of the hand of the wicked.

5 They know not, neither will they understand; they walk on in darkness; all the foundations of the earth are out of course.

6 I have said, Ye *are* gods; and all of you *are* children of the most High.

7 But ye shall die like men, and fall like one of the princes.

8 Arise, O God, judge the earth: for thou shalt inherit all nations.

Psalm 83

1 *A complaint to God of the enemies' conspiracies.* 9 *A prayer against them that oppress the church.*
A Song *or* Psalm of Asaph.

KEEP not thou silence, O God: hold not thy peace, and be not still, O God.

2 For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.
4 They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.
5 For they have consulted together with one consent: they are confederate against thee:
6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;
7 Gebal, and Ammon, and Amalek: the Philistines with the inhabitants of Tyre;
8 Assur also is joined with them; they have holpen the children of Lot. Selah.
9 Do unto them as *unto* the Midianites; as *to* Sisera, as *to* Jabin, at the brook of Kison:
10 *Which* perished at En-dor: they became *as* dung for the earth.
11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:
12 Who said, Let us take to ourselves the houses of God in possession.
13 O my God, make them like a wheel; as the stubble before the wind.
14 As the fire burneth a wood, and as the flame setteth the mountains on fire;
15 So persecute them with thy tempest, and make them afraid with thy storm.
16 Fill their faces with shame; that they may seek thy name, O LORD.
17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:
18 That *men* may know that thou, whose name alone *is* JEHOVAH, *art* the most high over all the earth.

Psalm 84

1 *The prophet, longing for the communion of the sanctuary,* 4 *sheweth how blessed they are that dwell therein.*
8 *He prayeth to be restored unto it.*
To the chief Musician upon Gittith, A Psalm for the sons of Korah.


OW amiable *are* thy tabernacles, O LORD of hosts!
2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King, and my God.
4 Blessed *are* they that dwell in thy house: they will be still praising thee. Selah.
5 Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways *of them.*

Job Blessed of God

FROM THE CELEBRATED EIGHTEENTH CENTURY BOOK OF JOB, DESIGNED BY WILLIAM BLAKE, THE GREAT ENGLISH ILLUSTRATOR.

✠

"There was a man in the land of Uz, whose name was Job."—Job, 1, 1.

THE book of Job has the form of a poetical drama. It is, at least in part, the earliest of the poetic books of the Bible, and the oldest drama in the world. It opens with a prose prelude, telling who Job was and how his difficulties arose. Job lived apparently about the time of Moses, so that we must associate with our ideas of him and of the scenes amid which he moved, the patriarchal simplicity of those early days. He might indeed, from the tone of the story, have been a contemporary of Abraham rather than of Moses, a dweller among vast herds and flocks in a time when men's simplicity still led them to speak of meeting God face to face, and of arguing with Him almost as with a fellow man.

In those ancient days Job dwelt in the "land of Uz." This has been sometimes thought to mean Arabia near Edom and the Red Sea; but it is more generally believed to refer to the region around Damascus, that oldest of all known cities. Here Job lived in wealth and peace, a man "perfect and upright, and one that feared God and eschewed evil."

V1-25

6 *Who* passing through the valley of Baca make it a well; the rain also filleth the pools.
7 They go from strength to strength, *every one of them* in Zion appeareth before God.
8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.
9 Behold, O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.
11 For the LORD God is a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.
12 O LORD of hosts, blessed *is* the man that trusteth in thee.

Psalm 85

1 *The psalmist, out of the experience of former mercies, prayeth for the continuance thereof.* 8 *He promiseth to wait thereon, out of confidence of God's goodness.*
To the chief Musician. A Psalm for the sons of Korah.

LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.
2 Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.
3 Thou hast taken away all thy wrath; thou hast turned *thyself* from the fierceness of thine anger.
4 Turn us, O God of our salvation, and cause thine anger toward us to cease.
5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?
6 Wilt thou not revive us again: that thy people may rejoice in thee?
7 Shew us thy mercy, O LORD, and grant us thy salvation.
8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.
9 Surely his salvation *is* nigh them that fear him; that glory may dwell in our land.
10 Mercy and truth are met together; righteousness and peace have kissed *each other*.
11 Truth shall spring out of the earth; and righteousness shall look down from heaven.
12 Yea, the LORD shall give *that which is* good; and our land shall yield her increase.
13 Righteousness shall go before him; and shall set *us* in the way of his steps.

Psalm 86

1 *David strengtheneth his prayer by the conscience of his religion,* 5 *and by the goodness and power of God.* 11 *He desireth the continuance of former grace.* 14 *Complaining of the proud, he craveth some token of God's goodness.*
A Prayer of David.

BOW down thine ear, O LORD, hear me: for I *am* poor and needy.
2 Preserve my soul; for I *am* holy: O thou my God, save thy servant that trusteth in thee.
3 Be merciful unto me, O Lord: for I cry unto thee daily.
4 Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.
5 For thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.
6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.
7 In the day of my trouble I will call upon thee: for thou wilt answer me.
8 Among the gods *there is* none like unto thee, O Lord; neither *are there any works* like unto thy works.
9 All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.
10 For thou *art* great, and doest wondrous things: thou *art* God alone.
11 Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.
12 I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.
13 For great *is* thy mercy toward me: and thou hast delivered my soul from the lowest hell.
14 O God, the proud are risen against me, and the assemblies of violent *men* have sought after my soul; and have not set thee before them.
15 But thou, O Lord, *art* a God full of compassion, and gracious, long suffering, and plenteous in mercy and truth.
16 O turn unto me and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.
17 Shew me a token for good; that they which hate me may see *it*, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

Psalm 87

1 *The nature and glory of the church.* 4 *The increase, honour, and comfort of the members thereof.*
A Psalm *or* Song for the sons of Korah.

HIS foundation *is* in the holy mountains.
2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.
3 Glorious things are spoken of thee, O city of God. Selah.
4 I will make mention of Rahab and Babylon to them that know

Job's Charity

BY WILLIAM C. T. DOBSON, R. A., OF THE ENGLISH SCHOOL, DIED 1898.

✠

"I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy."—Job, 29, 12, 13.

SCATTERED through the book of Job we get many side glances at his character, his rank, and his early life. He was apparently the chief citizen in the region where he dwelt; "The young men saw me, and hid themselves: and the aged arose and stood up." He acted as a sort of judge among his neighbors, deciding their disputes; "My judgment was as a robe and a diadem." Also he executed his own justice; "I brake the jaws of the wicked, and plucked the spoil out of his teeth." He was noted not only for wisdom and power; but for charity; "I was eyes to the blind, and feet was I to the lame." Such was his deep sense of man's duty toward God, that not only did he constantly offer sacrifices for himself, but for his children also. For he thought that perhaps the young folks might do evil unknown to him, or even being unconscious of it themselves. Thus he sought to express their dependence upon God and their submission to the Almighty, as well as his own.

In this manner Job must have devoted the major part of his possessions to charity and to sacrificial offerings. So largely, however, did he prosper that he was "the greatest of all the men of the east."

me: behold Philistia, and Tyre, with Ethiopia; this *man* was born there.

5 And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.

6 The LORD shall count, when he writeth up the people, *that* this *man* was born there. Selah.

7 As well the singers as the players on instruments *shall be there:* all my springs *are* in thee.

Psalm 88

A prayer containing a grievous complaint.
A Song *or* Psalm for the sons of Korah, to the chief Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite.

O LORD God of my salvation, I have cried day *and* night before thee:

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my soul is full of troubles: and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man *that hath* no strength:

5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath lieth hard upon me, and thou hast afflicted *me* with all thy waves. Selah.

8 Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I *am* shut up, and I cannot come forth.

9 Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.

10 Wilt thou shew wonders to the dead? shall the dead arise *and* praise thee? Selah.

11 Shall thy lovingkindness be declared in the grave? *or* thy faithfulness in destruction?

12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent[1] thee.

14 LORD, why casteth thou off my soul? *why* hidest thou thy face from me?

15 I *am* afflicted and ready to die from *my* youth up: *while* I suffer thy terrors I am distracted.

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

17 They came round about me daily like water; they compassed me about together.

[1]The Revised Version reads "come before thee."

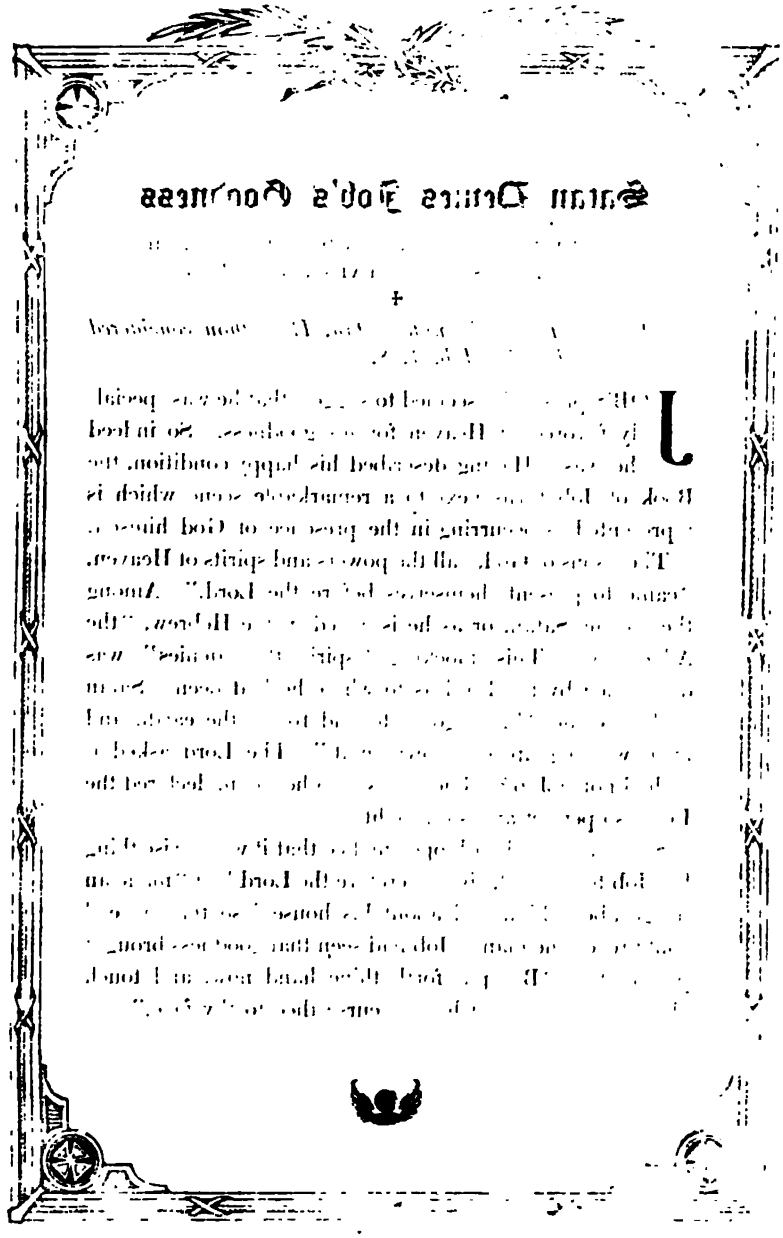
18 Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.

Psalm 89

1 *The psalmist praiseth God for his covenant,* 5 *for his wonderful power,* 14 *for the care of his church,* 19 *and for his favour to the kingdom of David.* 38 *Then, complaining of contrary events,* 46 *he expostulateth, prayeth, and blesseth God.*
Maschil of Ethan the Ezrahite.

I WILL sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.
2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.
3 I have made a covenant with my chosen, I have sworn unto David my servant,
4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.
5 And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.
6 For who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?
7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.
8 O LORD God of hosts, who *is* a strong LORD like unto thee? or to thy faithfulness round about thee?
9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.
10 Thou hast broken Rahab[1] in pieces, as one that is slain: thou hast scattered thine enemies with thy strong arm.
11 The heavens *are* thine, the earth also *is* thine: *as for* the world and the fulness thereof, thou hast founded them.
12 The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.
13 Thou hast a mighty arm: strong is thy hand, *and* high is thy right hand.
14 Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face.
15 Blessed *is* the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.
16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.
17 For thou *art* the glory of their strength: and in thy favour our horn shall be exalted.
18 For the LORD *is* our defence; and the Holy One of Israel *is* our king.
19 Then thou spakest in vision to thy holy one, and saidst, I have

[1]Rahab stands often for Egypt; here it perhaps refers to a primeval monster.



Satan Denies Job's Goodness

FROM THE BOOK OF JOB, BY WILLIAM BLAKE, THE GREAT ENGLISH ILLUSTRATOR, BORN 1757.

✠

"And the Lord said unto Satan, Hast thou considered my servant Job?"—Job, 1, 8.

JOB'S prosperity seemed to suggest that he was specially favored of Heaven for his goodness. So indeed he was. Having described his happy condition, the Book of Job turns next to a remarkable scene which is represented as occurring in the presence of God himself.

The "sons of God," all the powers and spirits of Heaven, "came to present themselves before the Lord." Among them came Satan, or as he is called in the Hebrew, "the Adversary." This mocking "spirit that denies" was questioned by the Lord as to where he had been. Satan said he came "From going to and fro in the earth, and from walking up and down in it." The Lord asked if he had noted Job? There was no other man, declared the Lord, so perfect and so upright.

Satan answered with open malice that it was a wise thing for Job to be good, since therefore the Lord had "made an hedge about him, and about his house," so that no evil could reach the man. Job had seen that goodness brought prosperity. "But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face."

VI-27

laid help upon *one that is* mighty; I have exalted *one* chosen out of the people.

20 I have found David my servant: with my holy oil have I anointed him:

21 With whom my hand shall be established: my arm also shall strengthen him.

22 The enemy shall not exact upon him; nor the son of wickedness afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation.

27 Also I will make him *my* firstborn, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29 His seed also will I make *to endure* for ever, and his throne as the days of heaven.

30 If his children forsake my law, and walk not in my judgments;

31 If they break my statutes, and keep not my commandments;

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips.

35 Once have I sworn by my holiness that I will not lie unto David.

36 His seed shall endure for ever, and his throne as the sun before me.

37 It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah.

38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy servant: thou hast profaned his crown *by casting it* to the ground.

40 Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

41 All that pass by the way spoil him: he is a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his glory to cease, and cast his throne down to the ground.
45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.
46 How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?
47 Remember how short my time is: wherefore hast thou made all men in vain?
48 What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.
49 Lord, where *are* thy former lovingkindnesses, *which* thou swarest unto David in thy truth?
50 Remember, Lord, the reproach of thy servants; *how* I do bear in my bosom *the reproach of* all the mighty people;
51 Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.
52 Blessed *be* the LORD for evermore. Amen, and Amen.[1]

Psalm 90

1 *Moses, setting forth God's providence,* 3 *complaineth of human fragility,* 7 *divine chastisements,* 10 *and brevity of life.* 12 *He prayeth for the knowledge and sensible experience of God's good providence.*
A Prayer of Moses the man of God.

LORD, thou hast been our dwelling place in all generations.
2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.
3 Thou turnest man to destruction; and sayest, Return, ye children of men.
4 For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night.
5 Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* groweth up.
6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.
7 For we are consumed by thine anger, and by thy wrath are we troubled.
8 Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance.
9 For all our days are passed away in thy wrath: we spend our years as a tale *that is told.*
10 The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away.
11 Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

[1]Here closes the third section or book of the Psalter.

The Herds are Stolen

BY CRISPIN VAN DEN BROECK, AN ARTIST OF THE OLDER FLEMISH SCHOOL, DIED 1601.

✠

"And the Sabeans fell upon them and took them away; yea, they have slain the servants with the edge of the sword: and I only am escaped alone to tell thee."—Job, 1, 15.

"AND the Lord said unto Satan, Behold all that he hath is in thy power; only upon himself put not forth thine hand." It was God's will to strengthen Job by adversity; Satan was only the instrument employed. But the evil one, eager to inflict misery, accepted his commission with eagerness. He hastened "from the presence of the Lord."

The first blow inflicted upon Job affected his cattle. He had "five hundred yoke of oxen, and five hundred she asses." These were herded somewhere in a region of meadows; "the oxen were ploughing, and the asses feeding beside them." Suddenly a band of marauders attacked the herdsmen, slew them, and drove away the cattle. Only a single herdsman escaped.

This terrified man hastened to Job with the sad news, which involved the loss not only of so many of the members of the household, but also of a full third of Job's great wealth; for wealth in those days consisted almost wholly of livestock.


יהוה

12 So teach *us* to number our days, that we may apply *our* hearts unto wisdom.

13 Return, O LORD, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

16 Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalm 91

1 The state of the godly. 3 Their safety. 9 Their habitation. 11 Their servants. 14 Their friend; with the effects of them all.

1 HE that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

2 I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.

5 Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;

6 *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noon day.

7 A thousand shall fall at thy right side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the LORD, *which is* my refuge, *even* the most High, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him.
16 With long life will I satisfy him, and shew him my salvation.

Psalm 92

1 The prophet exhorteth to praise God, 4 for his great works, 6 for his judgments on the wicked, 10 and for his goodness to the godly.
A Psalm *or* Song for the sabbath day.

IT *is a* good *thing* to give thanks unto the LORD, and to sing praises unto thy name, O most High:
2 To shew forth thy lovingkindness in the morning, and thy faithfulness every night.
3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.
4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.
5 O LORD, how great are thy works! *and* thy thoughts are very deep.
6 A brutish man knoweth not; neither doth a fool understand this.
7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever:
8 But thou, LORD, *art most* high for evermore.
9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.
10 But my horn shalt thou exalt like *the horn of* an unicorn: I shall be anointed with fresh oil.
11 Mine eye also shall see *my desire* on mine enemies, *and* mine ears shall hear *my desire* of the wicked that rise up against me.
12 The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.
13 Those that be planted in the house of the LORD shall flourish in the courts of our God.
14 They shall still bring forth fruit in old age; they shall be fat and flourishing;
15 To shew that the LORD *is* upright: *he is* my rock, and *there is* no unrighteousness in him.

Psalm 93

The majesty, power, and holiness of Christ's kingdom.

THE LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded himself: the world also is stablished, that it cannot be moved.
2 Thy throne *is* established of old: thou *art* from everlasting.
3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

The Sheep Slain

BY SIR JOHN GILBERT, R. A., PRESIDENT OF THE ENGLISH WATER-COLOR SOCIETY, DIED 1897.

✠

"The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them."
—Job, 1, 16.

JOB still possessed his huge flock of sheep, seven thousand in number, and his enormously valuable herd of camels, three thousand of them, the chief item of his wealth. But even as the exhausted herdsman told of the tragic death of his comrades, another disaster had befallen from the hand of Satan. Lightning had blasted the entire mass of sheep, consuming them in one huge flame. Worse, the blaze had enwrapped the shepherds, and they also were destroyed. Again as before, but a single one escaped. This shepherd hastened to Job as the herdsman had done, dazed and terrified by the prodigious thunder storm, from which he alone was spared.

Then, before the shepherd could finish his awful tale, came a third servant crying of a third disaster. The "Chaldeans," that is the men of ancient Babylon, several hundred miles away, had come foraging from afar, and had discovered Job's three thousand camels. These were well guarded; but, dividing into three bands, the Chaldeans attacked the keepers of the camels, defeated and slew them, and carried off the spoil. This one servant had alone escaped.

4 The LORD on high *is* mightier than the noise of many waters, *yea,*
than the mighty waves of the sea.
5 Thy testimonies are very sure: holiness becometh thine house,
O LORD, for ever.

Psalm 94

1 The prophet, calling for justice, complaineth of tyranny and impiety. 8 He teacheth God's providence. 12 He sheweth the blessedness of affliction. 16 God is the defender of the afflicted.

O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.
2 Lift up thyself, thou judge of the earth: render a reward to the proud.
3 LORD, how long shall the wicked, how long shall the wicked triumph?
4 *How long* shall they utter *and* speak hard things? *and* all the workers of iniquity boast themselves?
5 They break in pieces thy people, O LORD, and afflict thine heritage.
6 They slay the widow and the stranger, and murder the fatherless.
7 Yet they say, The LORD shall not see, neither shall the God of Jacob regard *it.*
8 Understand, ye brutish among the people: and *ye* fools, when will ye be wise?
9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see?
10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall not he know?*
11 The LORD knoweth the thoughts of man, that they *are* vanity.
12 Blessed *is* the man whom thou chastenest, O LORD, and teachest him out of thy law;
13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.
14 For the LORD will not cast off his people, neither will he forsake his inheritance.
15 But judgment shall return unto righteousness: and all the upright in heart shall follow it.
16 Who will rise up for me against the evildoers? *or* who will stand up for me against the workers of iniquity?
17 Unless the LORD *had been* my help, my soul had almost dwelt in silence.
18 When I said, My foot slippeth; thy mercy, O LORD, held me up.
19 In the multitude of my thoughts within me thy comforts delight my soul.
20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?
21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.

22 But the LORD is my defence; and my God *is* the rock of my refuge.
23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; *yea*, the LORD our God shall cut them off.

Psalm 95

1 An exhortation to praise God, 3 for his greatness, 6 and for his goodness, 8 and not to tempt him.

O COME, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.
2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.
3 For the LORD *is* a great God, and a great King above all gods.
4 In his hand *are* the deep places of the earth: the strength of the hills *is* his also.
5 The sea *is* his, and he made it: and his hands formed the dry *land.*
6 O come, let us worship and bow down: let us kneel before the LORD our maker.
7 For he *is* our God: and we *are* the people of his pasture, and the sheep of his hand. To-day if ye will hear his voice,
8 Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderness:
9 When your fathers tempted me, proved me, and saw my work.
10 Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways:
11 Unto whom I sware in my wrath that they should not enter into my rest.

Psalm 96

1 An exhortation to praise God, 4 for his greatness, 8 for his kingdom, 11 for his general judgment.

O SING unto the LORD a new song: sing unto the LORD, all the earth.
2 Sing unto the LORD, bless his name; shew forth his salvation from day to day.
3 Declare his glory among the heathen, his wonders among all people.
4 For the LORD *is* great, and greatly to be praised; he *is* to be feared above all gods.
5 For all the gods of the nations *are* idols: but the LORD made the heavens.
6 Honour and majesty *are* before him: strength and beauty *are* in his sanctuary.
7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.
8 Give unto the LORD the glory *due unto* his name: bring an offering, and come into his courts.

Job's Children Perish

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ, THE CELEBRATED FRENCH ILLUSTRATOR, DIED 1883.

✠

"And behold there came a great wind from the wilderness, and smote the four corners of the house."—Job, 1, 19.

THUS by three rapidly successive strokes, each more unusual and startling than the last, was Job deprived of all his wealth. Not yet, however, was the evil purpose of Satan exhausted. Even as the three messengers unfolded their awful tales in Job's presence, there came a fourth messenger with yet more heart-rending news.

Job had ten children, seven sons and three daughters, the mystical, perfect number supposed to symbolize strength and happiness. These were all gathered joyously at a feast in the eldest brother's house. They were "eating and drinking wine." Suddenly there came "a great wind from the wilderness," the dread whirlwind, the typhoon. It swept upon all four sides of the house at once, so that the structure collapsed like a house of cards, and fell upon the merrymakers. All of them were slain.

"I only," cried the man who stood before Job with the storm sweeping up behind him, "I only am escaped alone to tell thee."

VI-30

9 O worship the LORD in the beauty of holiness: fear before him, all the earth.
10 Say among the heathen *that* the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.
11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.
12 Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice
13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

Psalm 97

1 *The majesty of God's kingdom.* 7 *The church rejoiceth at God's judgments upon idolaters.* 10 *An exhortation to godliness and gladness.*

THE LORD reigneth; let the earth rejoice; let the multitude of isles be glad *thereof.*
2 Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne.
3 A fire goeth before him, and burneth up his enemies round about.
4 His lightnings enlightened the world: the earth saw, and trembled.
5 The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.
6 The heavens declare his righteousness, and all the people see his glory.
7 Confounded be all they that serve graven images, that boast themselves of idols; worship him, all *ye* gods.
8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.
9 For thou, LORD, *art* high above all the earth: thou art exalted far above all gods.
10 Ye that love the LORD, hate evil: he preserveth the soul of his saints; he delivereth them out of the hand of the wicked.
11 Light is sown for the righteous, and gladness for the upright in heart.
12 Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.

Psalm 98

1 *The psalmist exhorteth the Jews,* 4 *the Gentiles,* 7 *and all the creatures to praise God.*
A Psalm.

SING unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.
2 The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.
4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.
5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.
6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.
7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.
8 Let the floods clap *their* hands: let the hills be joyful together
9 Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

Psalm 99

1 *The prophet, setting forth the kingdom of God in Zion, 5 exhorteth all, by the example of their forefathers, to worship God at his holy hill.*

THE LORD reigneth; let the people tremble: he sitteth *between* the cherubims; let the earth be moved.
2 The LORD *is* great in Zion; and he *is* high above all the people.
3 Let them praise thy great and terrible name; *for* it *is* holy.
4 The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.
5 Exalt ye the LORD our God, and worship at his footstool; *for* he *is* holy.
6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them.
7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them.
8 Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.
9 Exalt the LORD our God, and worship at his holy hill; for the LORD our God *is* holy.

Psalm 100

1 *An exhortation to praise God cheerfully, 3 for his greatness, 4 and for his power.*
A Psalm of praise.

MAKE a joyful noise unto the LORD, all ye lands.
2 Serve the LORD with gladness: come before his presence with singing.
3 Know ye that the LORD he *is* God: *it is* he *that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture.
4 Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

Job's Lamentation

BY MARTEN VAN HEEMSKERK OR VAN VEEN, A NOTED DUTCH MASTER, DIED 1574.

✠

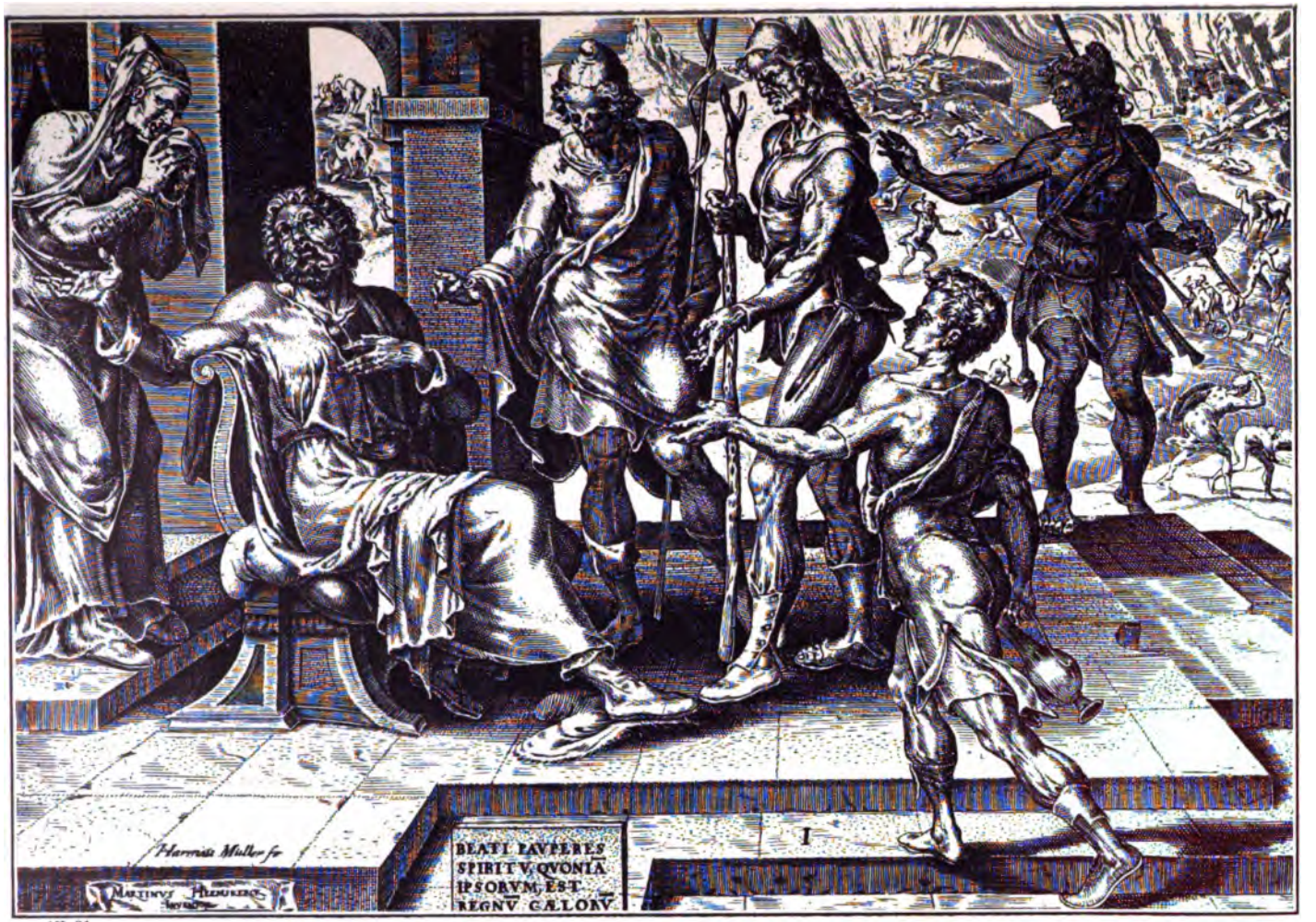
"Then Job arose, and rent his mantle."—Job, 1, 20.

EVEN in face of that last, most awful sorrow, Job did not fail the Lord. Perhaps a merciful stupor dulled him somewhat to the sharpness of his agony. His wealth was gone, most of his servants slain, his beloved children perished every one, yet Job turned to God with submissive reverence.

His natural sorrow found expression. He "rent his mantle, and shaved his head and fell down upon the ground." Yet he "worshipped." There are few more sublime heights of noble faith than that which Job reached in the words with which he measured his calamity: "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

With this widely and justly celebrated profession of submission to the Creator, Job foiled the evil purposes of Satan.

"So, in all this Job sinned not, nor charged God foolishly."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VI-31

5 For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* to all generations.

Psalm 101

David maketh a vow and profession of godliness.
A Psalm of David.

I WILL sing of mercy and judgment: unto thee, O LORD, will I sing.

2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

3 I will set no wicked thing before mine eyes: I hate the work of them that turn aside; *it* shall not cleave to me.

4 A froward heart shall depart from me: I will not know a wicked *person.*

5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.

6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

7 He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.

8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

Psalm 102

1 *The prophet in his prayer maketh a grievous complaint.* 12 *He taketh comfort in the eternity and mercy of God.* 18 *The mercies of God are to be recorded.* 23 *He sustaineth his weakness by the unchangeableness of God.*
A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.

HEAR my prayer, O LORD, and let my cry come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call answer me speedily.

3 For my days are consumed like smoke, and my bones are burned as an hearth.

4 My heart is smitten, and withered like grass; so that I forget to eat my bread.

5 By reason of the voice of my groaning my bones cleave to my skin.

6 I am like a pelican of the wilderness: I am like an owl of the desert.

7 I watch, and am as a sparrow alone upon the housetop.

8 Mine enemies reproach me all the day; *and* they that are mad against me are sworn against me.

9 For I have eaten ashes like bread, and mingled my drink with weeping,

10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

11 My days *are* like a shadow that declineth; and I am withered
like grass.
12 But thou, O LORD, shalt endure for ever; and thy remembrance
unto all generations.
13 Thou shalt arise, *and* have mercy upon Zion: for the time to
favour her, yea, the set time, is come.
14 For thy servants take pleasure in her stones, and favour the dust
thereof.
15 So the heathen shall fear the name of the LORD, and all the
kings of the earth thy glory.
16 When the LORD shall build up Zion, he shall appear in his glory.
17 He will regard the prayer of the destitute, and not despise their
prayer.
18 This shall be written for the generation to come: and the people
which shall be created shall praise the LORD.
19 For he hath looked down from the height of his sanctuary;
from heaven did the LORD behold the earth:
20 To hear the groaning of the prisoner; to loose those that are
appointed to death;
21 To declare the name of the LORD in Zion, and his praise in
Jerusalem;
22 When the people are gathered together, and the kingdoms, to
serve the LORD.
23 He weakened my strength in the way; he shortened my days.
24 I said, O my God, take me not away in the midst of my days:
thy years *are* throughout all generations.
25 Of old hast thou laid the foundation of the earth; and the
heavens *are* the work of thy hands.
26 They shall perish, but thou shalt endure: yea, all of them shall
wax old like a garment; as a vesture shalt thou change them, and they
shall be changed:
27 But thou *art* the same, and thy years shall have no end.
28 The children of thy servants shall continue, and their seed shall
be established before thee.

Psalm 103

1 *An exhortation to bless God for his mercy,* 15 *and for the constancy thereof.*
A Psalm of David.

BLESS the LORD, O my soul: and all that is within me, *bless*
his holy name.
2 Bless the LORD, O my soul, and forget not all his benefits:
3 Who forgiveth all thine iniquities; who healeth all thy diseases;
4 Who redeemeth thy life from destruction; who crowneth thee
with lovingkindness and tender mercies;
5 Who satisfieth thy mouth with good *things; so that* thy youth
is renewed like the eagle's.

Satan Smites Job's Person

FROM THE BOOK OF JOB BY WILLIAM BLAKE.

✠

"So went Satan forth from the presence of the Lord, and smote Job with sore boils."—Job, 2, 7.

AFTER this great proof and triumph of Job's faith in God, his love and his submission, there came another gathering of the "sons of God," before the Lord of Heaven. Again came Satan from his "going to and fro in the earth." The Lord spake to the Adversary with joy and pleasure at Job's vindication from Satan's malicious sneer. Then Satan answered with those blackest words of coarse materialism. He declared that no spiritual sufferings were so great as those of the body. Emotions he ranked as shadows. "Skin for skin, yea, all that a man hath will he give for his life." This expresses an Eastern proverb: the wealth of those days was counted in animals; and all of these animals' skins, according to Satan, would a man give up rather than have his own skin, his own body injured.

The Lord, said the Evil One, had not tested Job far enough. "But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." So God bade Satan try Job with physical affliction; and Satan, savagely accepting the mission, smote Job with an eruption of most painful boils.

VI-32

6 Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains.
7 At thy rebuke they fled: at the voice of thy thunder they hasted away.
8 They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.
9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.
10 He sendeth the springs into the valleys, *which* run among the hills.
11 They give drink to every beast of the field: the wild asses quench their thirst.
12 By them shall the fowls of the heaven have their habitation, *which* sing among the branches.
13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.
14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;
15 And wine *that* maketh glad the heart of man, *and* oil to make *his* face to shine, and bread *which* strengtheneth man's heart.
16 The trees of the LORD are full *of sap;* the cedars of Lebanon, which he hath planted;
17 Where the birds make their nests: *as for* the stork, the fir trees *are* her house.
18 The high hills *are* a refuge for the wild goats; *and* the rocks for the conies.
19 He appointed the moon for seasons: the sun knoweth his going down.
20 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep *forth.*
21 The young lions roar after their prey, and seek their meat from God.
22 The sun ariseth, they gather themselves together, and lay them down in their dens.
23 Man goeth forth unto his work and to his labour until the evening.
24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.
25 *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.
26 There go the ships: *there is* that leviathan, *whom* thou hast made to play therein.
27 These wait all upon thee; that thou mayest give *them* their meat in due season.
28 *That* thou givest them they gather: thou openest thine hand, they are filled with good.

Job's Wife Laments

BY B. PICART, THE FLEMISH MASTER, DIED 1734.

✠

"Then said his wife unto him, Dost thou still retain thine integrity?"—Job, 2, 9.

SATAN must have been much disappointed. Job accepted this bodily suffering with philosophic calm. It may easily be that he cried out, though the Bible makes no mention of his having done so; but his attitude toward God changed not in the slightest. He took a "potsherd" to scrape himself with, hoping thus to get some relief from the incessant and agonizing itching; and in expression of his abasement and his misery he seated himself "among the ashes."

Even yet, however, he was to be afflicted with other trials. First came the wife of his bosom, to despise and deny religious faith. Of her we are told only that she approached Job there amid his ashes, crying, "Dost thou still retain thine integrity? curse God and die."

Job's noble answer swept her words aside, "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?" So, even at her tempting, Job did not "sin with his lips."

VI. 22

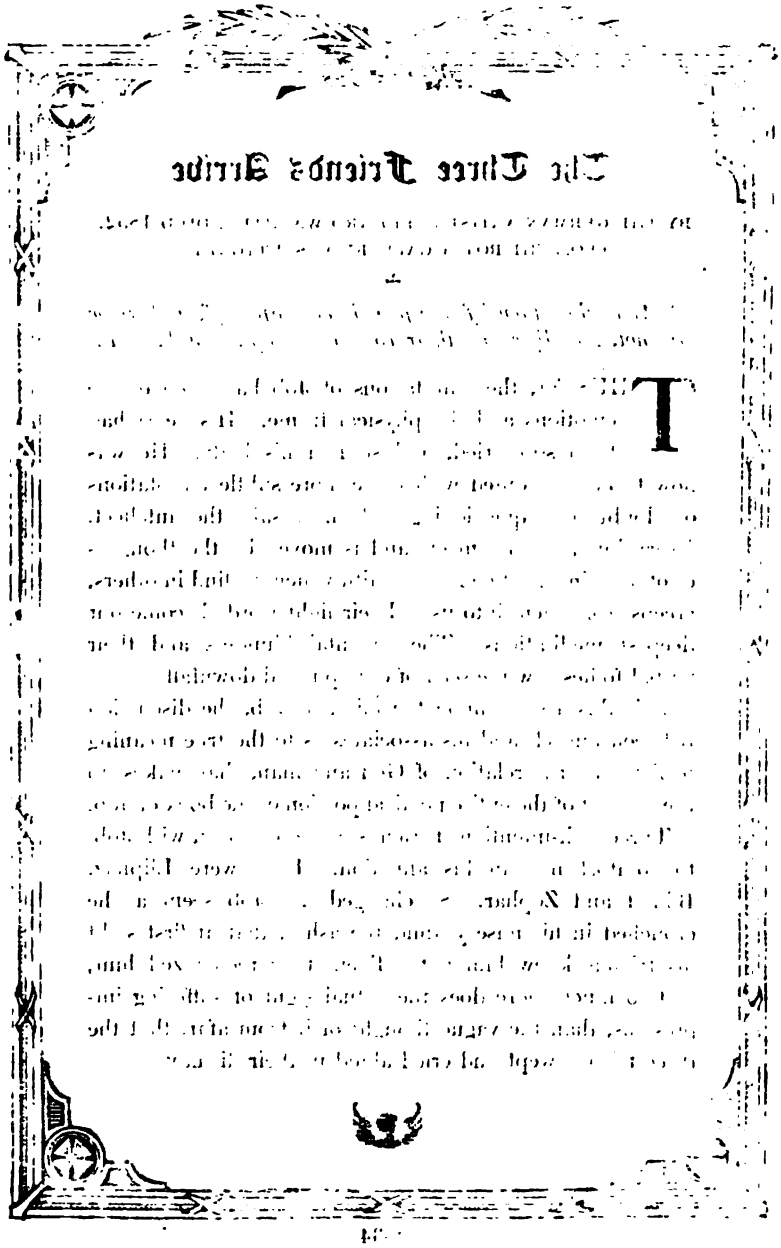
29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.
30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.
31 The glory of the LORD shall endure for ever: the LORD shall rejoice in his works.
32 He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.
33 I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.
34 My meditation of him shall be sweet: I will be glad in the LORD.
35 Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

Psalm 105

1 An exhortation to praise God, and to seek out his works. 7 The story of God's providence over Abraham, 16 over Joseph, 23 over Jacob in Egypt, 26 over Moses delivering the Israelites, 37 over the Israelites brought out of Egypt, fed in the wilderness, and planted in Canaan.


GIVE thanks unto the LORD; call upon his name: make known his deeds among the people.
2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works.
3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.
4 Seek the LORD, and his strength: seek his face evermore.
5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;
6 O ye seed of Abraham his servant, ye children of Jacob his chosen.
7 He *is* the LORD our God: his judgments *are* in all the earth.
8 He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations.
9 Which *covenant* he made with Abraham, and his oath unto Isaac;
10 And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant:
11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:
12 When they were *but* a few men in number; yea, very few, and strangers in it.
13 When they went from one nation to another, from *one* kingdom to another people:
14 He suffered no man to do them wrong: yea, he reproved kings for their sakes;
15 *Saying*, Touch not mine anointed, and do my prophets no harm.
16 Moreover he called for a famine upon the land: he brake the whole staff of bread.

17 He sent a man before them, *even* Joseph, *who* was sold for a servant:
18 Whose feet they hurt with fetters: he was laid in iron:
19 Until the time that his word came: the word of the LORD tried him.
20 The king sent and loosed him; *even* the ruler of the people, and let him go free.
21 He made him lord of his house, and ruler of all his substance:
22 To bind his princes at his pleasure; and teach his senators wisdom.
23 Israel also came into Egypt; and Jacob sojourned in the land of Ham.
24 And he increased his people greatly; and made them stronger than their enemies.
25 He turned their heart to hate his people, to deal subtilly with his servants.
26 He sent Moses his servant; *and* Aaron whom he had chosen.
27 They shewed his signs among them, and wonders in the land of Ham.
28 He sent darkness, and made it dark; and they rebelled not against his word.
29 He turned their waters into blood, and slew their fish.
30 Their land brought forth frogs in abundance, in the chambers of their kings.
31 He spake, and there came divers sorts of flies, *and* lice in all their coasts.
32 He gave them hail for rain, *and* flaming fire in their land.
33 He smote their vines also and their fig trees; and brake the trees of their coasts.
34 He spake, and the locusts came, and caterpillars, and that without number,
35 And did eat up all the herbs in their land, and devoured the fruit of their ground.
36 He smote also all the firstborn in their land, the chief of all their strength.
37 He brought them forth also with silver and gold: and *there was* not one feeble *person* among their tribes.
38 Egypt was glad when they departed: for the fear of them fell upon them.
39 He spread a cloud for a covering; and fire to give light in the night.
40 *The people* asked, and he brought quails, and satisfied them with the bread of heaven.
41 He opened the rock, and the waters gushed out; they ran in the dry places *like* a river.
42 For he remembered his holy promise, *and* Abraham his servant.



The Three Friends Arrive

BY THE GERMAN ARTIST EBERHARD WÄCHTER, DIED 1852.
FROM THE ROYAL GALLERY AT STUTTGART.

✠

"And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept."—Job, 2, 12.

THUS far, the temptations of Job had been of the emotions and the physical frame. His heart had been sore tried, and so had his body. He was now to be confronted with those more subtle temptations of doubt and questioning, which assail the intellect. Every human mind meets and is moved by the thoughts of other minds. The lack of faith which we find in others, creeps from them into us. Their light words become our deepest meditations. Their mental blunders and their verbal follies sow the seed of our spiritual downfall.

It is this assault upon the mind of Job, the discussion between himself and his associates as to the true meaning of life, the true relation of God and man, that makes up the content of the entire poetical portion of the book of Job.

Three well-intentioned friends came to mourn with Job, to comfort him in his affliction. They were Eliphaz, Bildad and Zophar. So changed did Job seem as he crouched in his misery amid the ashes, that at first sight his friends knew him not. Then, they recognized him; and so much more does the actual sight of suffering impress us, than the vague thought of it from afar, that the three friends wept and cried aloud in their dismay.

VI-34

43 And he brought forth his people with joy, *and* his chosen with gladness:
44 And gave them the lands of the heathen: and they inherited the labour of the people;
45 That they might observe his statutes, and keep his laws. Praise ye the LORD.

Psalm 106

1 The psalmist exhorteth to praise God. 4 He prayeth for pardon of sin, as God did with the fathers. 7 The story of the people's rebellion, and God's mercy. 47 He concludeth with prayer and praise.

PRAISE ye the LORD. O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.
2 Who can utter the mighty acts of the LORD? *who* can shew forth all his praise?
3 Blessed *are* they that keep judgment, *and* he that doeth righteousness at all times.
4 Remember me, O LORD, with the favour *that thou bearest unto* thy people: O visit me with thy salvation;
5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.
6 We have sinned with our fathers, we have committed iniquity, we have done wickedly.
7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked *him* at the sea, *even* at the Red sea.
8 Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.
9 He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.
10 And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.
11 And the waters covered their enemies: there was not one of them left.
12 Then believed they his words; they sang his praise.
13 They soon forgat his works; they waited not for his counsel:
14 But lusted exceedingly in the wilderness, and tempted God in the desert.
15 And he gave them their request; but sent leanness into their soul.
16 They envied Moses also in the camp, *and* Aaron the saint of the LORD.
17 The earth opened and swallowed up Dathan, and covered the company of Abiram.
18 And a fire was kindled in their company; the flame burned up the wicked.
19 They made a calf in Horeb, and worshipped the molten image.
20 Thus they changed their glory into the similitude of an ox that eateth grass.

21 They forgat God their saviour, which had done great things in Egypt;
22 Wondrous works in the land of Ham, *and* terrible things by the Red sea.
23 Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*.
24 Yea, they despised the pleasant land, they believed not his word:
25 But murmured in their tents, *and* hearkened not unto the voice of the LORD.
26 Therefore he lifted up his hand against them, to overthrow them in the wilderness:
27 To overthrow their seed also among the nations, and to scatter them in the lands.
28 They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.
29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.
30 Then stood up Phinehas, and executed judgment: and *so* the plague was stayed.
31 And that was counted unto him for righteousness unto all generations for evermore.
32 They angered *him* also at the waters of strife, so that it went ill with Moses for their sakes:
33 Because they provoked his spirit, so that he spake unadvisedly with his lips.
34 They did not destroy the nations, concerning whom the LORD commanded them:
35 But were mingled among the heathen, and learned their works.
36 And they served their idols: which were a snare unto them.
37 Yea, they sacrificed their sons and their daughters unto devils.
38 And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.
39 Thus were they defiled with their own works, and went a whoring with their own inventions.
40 Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.
41 And he gave them into the hand of the heathen; and they that hated them ruled over them.
42 Their enemies also oppressed them, and they were brought into subjection under their hand.
43 Many times did he deliver them; but they provoked *him* with their counsel, and were brought low for their iniquity.
44 Nevertheless he regarded their affliction, when he heard their cry:

Job's Lamentation

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.

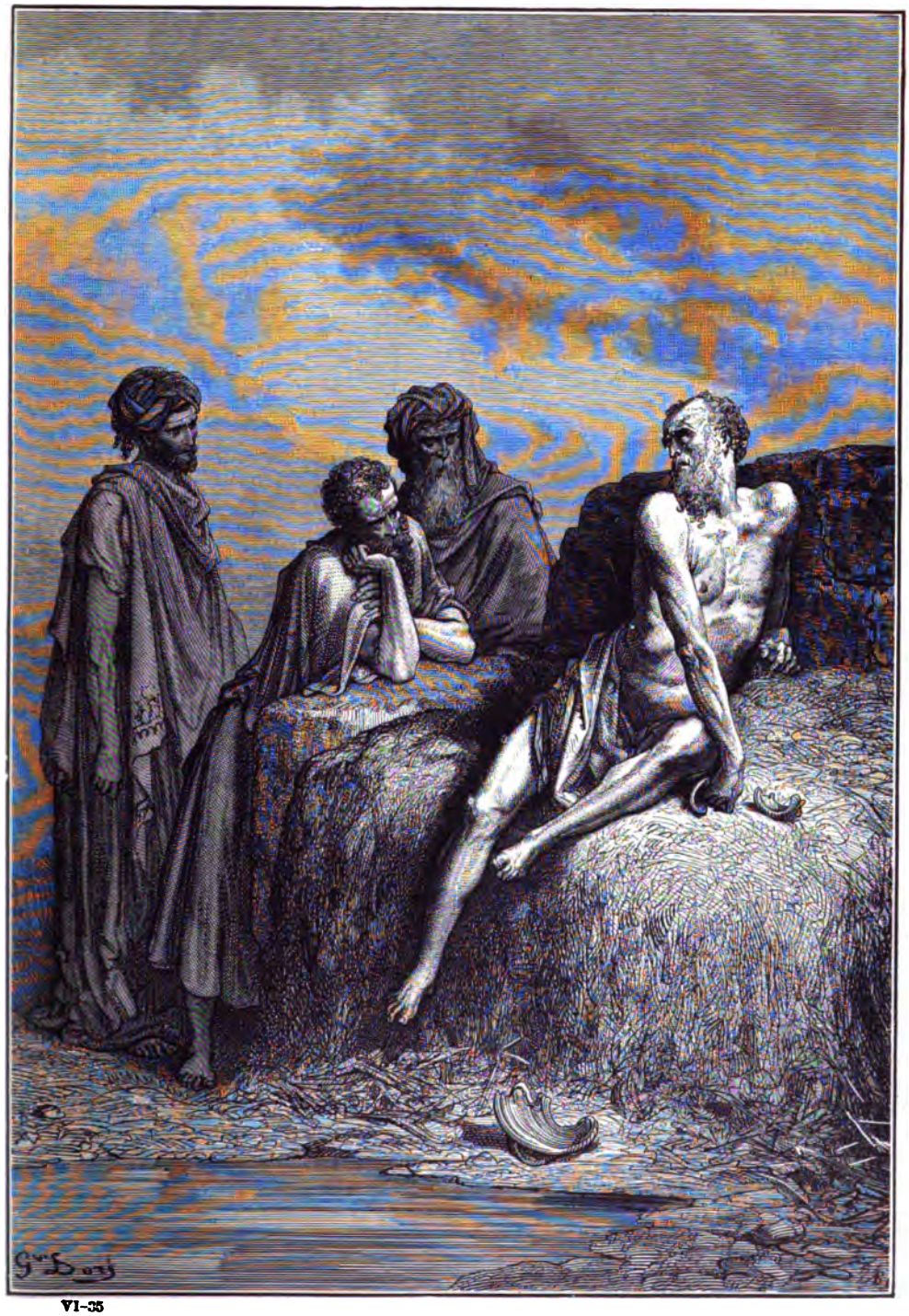
✠

"Let the day perish wherein I was born."—Job, 3, 3.

ASTOUNDED, overwhelmed, the three friends of Job sat down beside him during seven days and seven nights, "and none spake a word unto him; for they saw that his grief was very great." In this seeming exaggeration of the period of silence, we have the poet's attempt to express the tremendous magnitude of all the suffering which Job had undergone. Then after seven days, he lifted up his voice, to give expression to what he felt.

In the tragic and poetical lament which follows, Job finds no direct fault with God. Yet he regrets the fact of his own existence. He curses the day that he was born: "Let darkness and the shadow of death stain it; let a cloud dwell upon it." He describes his misery, and he prays for death to put an end to his intolerable pain. After death, says he, peace may come to him; for "there the wicked cease from troubling; and there the weary be at rest."

Then Job asks the great question, the kernel of the book. "Wherefore is light given to him that is in misery, and life unto the bitter in soul?"



VI-35

45 And he remembered for them his covenant, and repented according to the multitude of his mercies.
46 He made them also to be pitied of all those that carried them captives.
47 Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise.
48 Blessed *be* the LORD God of Israel from everlasting to everlasting; and let all the people say, Amen. Praise ye the LORD.[1]

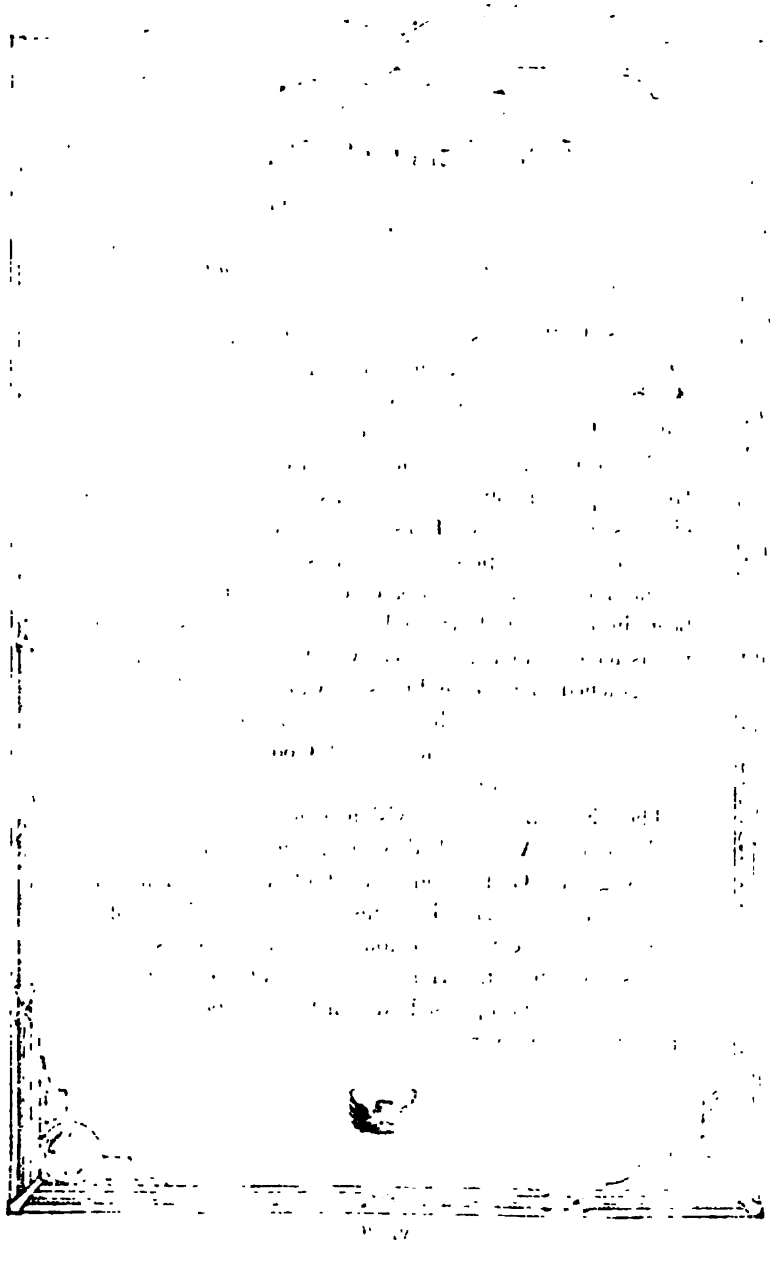
Psalm 107

1 *The psalmist exhorteth the redeemed, in praising God, to observe his manifold providence,* 4 *over travellers,* 10 *over captives,* 17 *over sick men,* 23 *over seamen,* 33 *and in divers varieties of life.*


GIVE thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.
2 Let the redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy;
3 And gathered them out of the lands, from the east, and from the west, from the north, and from the south.
4 They wandered in the wilderness in a solitary way; they found no city to dwell in.
5 Hungry and thirsty, their soul fainted in them.
6 Then they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.
7 And he led them forth by the right way, that they might go to a city of habitation.
8 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!
9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.
10 Such as sit in darkness and in the shadow of death, *being* bound in affliction and iron;
11 Because they rebelled against the words of God, and contemned the counsel of the most High:
12 Therefore he brought down their heart with labour; they fell down, and *there was* none to help.
13 Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.
14 He brought them out of darkness and the shadow of death, and brake their bands in sunder.
15 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!
16 For he hath broken the gates of brass, and cut the bars of iron in sunder.

[1]Here closes the fourth section or book of the Psalter.

17 Fools because of their transgression, and because of their iniquities, are afflicted.
18 Their soul abhorreth all manner of meat; and they draw near unto the gates of death.
19 Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.
20 He sent his word, and healed them, and delivered *them* from their destructions.
21 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!
22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.
23 They that go down to the sea in ships, that do business in great waters;
24 These see the works of the LORD, and his wonders in the deep.
25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.
26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.
27 They reel to and fro, and stagger like a drunken man, and are at their wits' end.
28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.
29 He maketh the storm a calm, so that the waves thereof are still.
30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.
31 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!
32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.
33 He turneth rivers into a wilderness, and the watersprings into dry ground;
34 A fruitful land into barrenness, for the wickedness of them that dwell therein.
35 He turneth the wilderness into a standing water, and dry ground into watersprings.
36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;
37 And sow the fields, and plant vineyards, which may yield fruits of increase.
38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.
39 Again, they are minished and brought low through oppression, affliction, and sorrow.
40 He poureth contempt upon princes, and causeth them to wander in the wilderness, *where there is* no way.



The Vision of Eliphaz

FROM THE BOOK OF JOB BY WILLIAM BLAKE.

✠

"If we essay to commune with thee, wilt thou be grieved?"
—Job, 4, 2.

AS JOB ceases his lament, his friend Eliphaz ventures to reply, though hesitant lest he increase rather than assuage Job's misery. Eliphaz is called a Temanite, and is supposed to have been a native of Teman in Edom and a descendant of the race of Esau. He was presumably the oldest, as he was certainly the kindliest and wisest of Job's three visitors.

With gentle reproof he reminds Job of the latter's splendid past, what a tower of religious strength he has been in the land, how he has consoled others. "Thy words have upholded him that was falling, and thou hast strengthened the feeble knees." Can not Job in his calamity find for himself the resignation he has preached to his friends, the confidence that God will never wholly desert the innocent?

Then Eliphaz tells of a vision which had come to him in the night. A spirit had warned him that no man was wholly good. God found some fault in all. Hence all must endure suffering in punishment. Yet is Eliphaz sure that there can be no doubt either of God's power or His good intent. Hence if Job continues righteous, he will surely be upraised and in the end become more prosperous than ever.

VI–36

41 Yet setteth he the poor on high from affliction, and maketh *him* families like a flock.

42 The righteous shall see *it*, and rejoice: and all iniquity shall stop her mouth.

43 Whoso *is* wise, and will observe these *things*, even they shall understand the lovingkindness of the LORD.

Psalm 108

1 *David encourageth himself to praise God.* 5 *He prayeth for God's assistance according to his promise.* 11 *His confidence in God's help.*
A Song *or* Psalm of David.


GOD, my heart is fixed; I will sing and give praise, even with my glory.

2 Awake, psaltery and harp: I *myself* will awake early.

3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the clouds.

5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;

6 That thy beloved may be delivered: save *with* thy right hand and answer me.

7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead *is* mine; Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my lawgiver;

9 Moab *is* my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

10 Who will bring me into the strong city? who will lead me into Edom?

11 *Wilt* not *thou*, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble: for vain *is* the help of man.

13 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

Psalm 109

1 *David, complaining of his slanderous enemies, under the person of Judas devoteth them.* 16 *He sheweth their sin.* 21 *Complaining of his own misery, he prayeth for help.* 29 *He promiseth thankfulness.*
To the Chief Musician, A Psalm of David.


OLD not thy peace, O God of my praise;

2 For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.

3 They compassed me about also with words of hatred: and fought against me without a cause.

4 For my love they are my adversaries: but I *give myself unto* prayer.

5 And they have rewarded me evil for good, and hatred for my love.
6 Set thou a wicked man over him: and let Satan stand at his right hand.
7 When he shall be judged, let him be condemned: and let his prayer become sin.
8 Let his days be few; *and* let another take his office.
9 Let his children be fatherless, and his wife a widow.
10 Let his children be continually vagabonds and beg: let them seek *their bread* also out of their desolate places.
11 Let the extortioner catch all that he hath; and let the strangers spoil his labour.
12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.
13 Let his posterity be cut off; *and* in the generation following let their name be blotted out.
14 Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.
15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.
16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.
17 As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.
18 As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.
19 Let it come unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.
20 *Let* this *be* the reward of mine adversaries from the LORD, and of them that speak evil against my soul.
21 But do thou for me, O GOD the Lord, for thy name's sake: because thy mercy *is* good, deliver thou me.
22 For I *am* poor and needy, and my heart is wounded within me.
23 I am gone like the shadow when it declineth: I am tossed up and down as the locust.
24 My knees are weak through fasting; and my flesh faileth of fatness.
25 I became also a reproach unto them: *when* they looked upon me they shaked their heads.
26 Help me, O LORD my God: O save me according to thy mercy:
27 That they may know that this *is* thy hand; *that* thou, LORD, hast done it.
28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.
29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

The Rebuke of Bildad

BY JULIUS SCHNORR, A LEADER OF THE NAZARENE SCHOOL IN MODERN GERMAN ART, DIED 1872.

✠

"How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?"—Job, 8, 2.

THE promise of future prosperity offered by Eliphaz brings Job no comfort. The sufferer declares, in an intensely pathetic passage, that his misery has gone beyond earthly consolation, that his strength, his joy in life, is wholly broken; no relief is possible but death. Then roused by his friend's unpractical and untrue assertion that the goodness of a man's soul always brings him material prosperity at last, Job reviews his own career, declares his own goodness, and measures it against his own misery, emphasizing his exhaustion of spirit. He wants no more experience of life, he cries, no more trying of his soul, no more prosperity, but only death. "Thou shalt seek me in the morning but I shall not be."

His second friend Bildad "the Shuhite" now interferes. Bildad means "son of contention;" and the name is earned. Into his very first speech there creeps a suspicion against Job. If the latter were really so righteous, this misery which he describes could not continue. Perhaps his children deserved death. Perhaps the other calamities have been equally deserved. And now, God can not alter everything in a moment. Time must be allowed for Job's prosperity to be restored. All this outcry is unjust. Let Job devote himself to supplicating God's mercy, rather than crying for death.

30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

31 For he shall stand at the right hand of the poor, to save *him* from those that condemn his soul.

Psalm 110

1 *The kingdom,* 4 *the priesthood,* 5 *the conquest,* 7 *and the passion of Christ.*
A Psalm of David.

THE LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

5 The Lord at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries.

7 He shall drink of the brook in the way: therefore shall he lift up the head.

Psalm 111

1 *The psalmist by his example inciteth others to praise God for his glorious,* 5 *and gracious works.* 10 *The fear of God breedeth true wisdom.*

PRAISE ye the LORD.[1] I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.

2 The works of the LORD *are* great, sought out of all them that have pleasure therein.

3 His work *is* honourable and glorious: and his righteousness endureth for ever.

4 He hath made his wonderful works to be remembered: the LORD *is* gracious and full of compassion.

5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* verity and judgment; all his commandments *are* sure.

8 They stand fast for ever and ever, *and are* done in truth and uprightness.

9 He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name.

10 The fear of the LORD *is* the beginning of wisdom: a good under-

[1]This sentence is a translation of the Hebrew "Hallelujah."

standing have all they that do *his commandments:* his praise endureth for ever.

Psalm 112

1 Godliness hath the promises of this life, 4 and of the life to come. 10 The prosperity of the godly shall be an eyesore to the wicked.

PRAISE ye the LORD. Blessed *is* the man *that* feareth the LORD, *that* delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth and riches *shall be* in his house: and his righteousness endureth for ever.

4 Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous.

5 A good man sheweth favour, and lendeth: he will guide his affairs with discretion.

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

8 His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies.

9 He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

10 The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

Psalm 113

1 An exhortation to praise God for his excellency, 6 for his mercy.

PRAISE ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

2 Blessed be the name of the LORD from this time forth and for evermore.

3 From the rising of the sun unto the going down of the same the LORD'S name *is* to be praised.

4 The LORD *is* high above all nations, *and* his glory above the heavens.

5 Who *is* like unto the LORD our God, who dwelleth on high.

6 Who humbleth *himself* to behold *the things that are* in heaven, and in the earth!

7 He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill;

8 That he may set *him* with princes, *even* with the princes of his people.

9 He maketh the barren woman to keep house, *and to be* a joyful mother of children. Praise ye the LORD.

Zophar Condemns Job

BY J. JAMES TISSOT. REPRODUCED BY COURTESY OF THE AMERICAN TISSOT SOCIETY OF NEW YORK.

✠

"Should thy lies make men hold their peace?"—Job, 11, 3.

JOB answers bitterly that he doubts not some faults have existed in him without his knowledge. He can not measure himself against God, either in wisdom, in power, or in purity. But against men he will measure himself. Not one has striven harder than he for righteousness. If then, even he has deserved all this punishment, where is the use of any man's striving to keep pure. "If I wash myself with snow water, and make my hands never so clean; yet shalt thou plunge me in the ditch and mine own clothes shall abhor me."

Then Zophar "the Naamathite," the third of the friends, starts forward in a wrath that suggests dismay. His part in the discussion is chiefly that of a vehement echo, emphasizing the obstinacy and brutality of his companions. Shall they permit a man to talk such blasphemy? Surely Job is lying when he maintains his innocence! God can not be so unjust! He angrily reiterates God's wisdom, and the sure prosperity of the good. Job must be evil.

Thus closes the first discussion. Job's friends have become his enemies. They insist on denying his goodness, on closing their eyes to it. They cling to their worldly view, that we must measure results only by this life and by its material prosperity, that here, and now, a man must have practical payment in wealth and friends for all his spiritual uprightness.

VI-38—Copyright, 1904, by M. de Brunoff.

Psalm 114

An exhortation, by the example of the dumb creatures, to fear God in his church.

WHEN Israel went out of Egypt, the house of Jacob from a people of strange language;
2 Judah was his sanctuary, *and* Israel his dominion.
3 The sea saw *it*, and fled: Jordan was driven back.
4 The mountains skipped like rams, *and* the little hills like lambs.
5 What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?
6 Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?
7 Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;
8 Which turned the rock *into* a standing water, the flint into a fountain of waters.

Psalm 115

1 Because God is truly glorious, 4 and idols are vanity, 9 he exhorteth to confidence in God. 12 God is to be blessed for his blessings.

NOT unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.
2 Wherefore should the heathen say, Where *is* now their God?
3 But our God *is* in the heavens: he hath done whatsoever he hath pleased.
4 Their idols *are* silver and gold, the work of men's hands.
5 They have mouths, but they speak not: eyes have they, but they see not:
6 They have ears, but they hear not: noses have they, but they smell not:
7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.
8 They that make them are like unto them: *so is* every one that trusteth in them.
9 O Israel, trust thou in the LORD: he *is* their help and their shield.
10 O house of Aaron, trust in the LORD: he *is* their help and their shield.
11 Ye that fear the LORD, trust in the LORD: he *is* their help and their shield.
12 The LORD hath been mindful of us: he will bless *us;* he will bless the house of Israel; he will bless the house of Aaron.
13 He will bless them that fear the LORD, *both* small and great.
14 The LORD shall increase you more and more, you and your children.
15 Ye *are* blessed of the LORD, which made heaven and earth.

16 The heaven, *even* the heavens, *are* the LORD'S: but the earth
hath he given to the children of men.
17 The dead praise not the LORD, neither any that go down into
silence.
18 But we will bless the LORD from this time forth and for ever-
more. Praise the LORD.

Psalm 116

1 The psalmist professeth his love and duty to God for his deliverance. 12 He studieth to be thankful.

I LOVE the LORD, because he hath heard my voice *and* my
supplications.
2 Because he hath inclined his ear unto me, therefore will
I call upon *him* as long as I live.
3 The sorrows of death compassed me, and the pains of hell gat
hold upon me: I found trouble and sorrow.
4 Then called I upon the name of the LORD; O LORD, I beseech
thee, deliver my soul.
5 Gracious *is* the LORD, and righteous; yea, our God *is* merciful.
6 The LORD preserveth the simple: I was brought low, and he
helped me.
7 Return unto thy rest, O my soul; for the LORD hath dealt boun-
tifully with thee.
8 For thou hast delivered my soul from death, mine eyes from
tears, *and* my feet from falling.
9 I will walk before the LORD in the land of the living.
10 I believed, therefore have I spoken: I was greatly afflicted:
11 I said in my haste, All men *are* liars.
12 What shall I render unto the LORD *for* all his benefits towards me?
13 I will take the cup of salvation, and call upon the name of the
LORD.
14 I will pay my vows unto the LORD now in the presence of all
his people.
15 Precious in the sight of the LORD *is* the death of his saints.
16 O LORD, truly I *am* thy servant; I *am* thy servant, *and* the son
of thine handmaid: thou hast loosed my bonds.
17 I will offer to thee the sacrifice of thanksgiving, and will call
upon the name of the LORD.
18 I will pay my vows unto the LORD now in the presence of all
his people,
19 In the courts of the LORD'S house, in the midst of thee, O
Jerusalem. Praise ye the LORD.

Psalm 117

An exhortation to praise God for his mercy and truth.

PRAISE the LORD, all ye nations: praise him, all ye people.
2 For his merciful kindness is great toward us: and the
truth of the LORD *endureth* for ever. Praise ye the LORD.

Job Scorns his Revilers

BY FREDERIC LIX, A CONTEMPORARY ALSATIAN ARTIST.

✠

"No doubt but ye are the people, and wisdom shall die with you."—Job, 12, 2.

THE first discussion of Job and his three antagonists, is followed by two more. It is so easy, cries Job, for the man in comfort to assume that the one in misery must be evil. He scorns the three for their obstinacy. "Will ye speak wickedly for God," defend His ways by denying facts? Away with such feeble arguers! He, Job, will argue with God, direct! Let them listen! He will search out facts, and state things as they are.

Then comes that solemn review of life. "Man that is born of a woman is of few days and full of trouble." The answers of the three are here of little weight; they do but grow more bitter against Job. He declares that God watches men, and measures their deeds; but the temporal workings of His Will are beyond human interpretation or understanding. His justice must be of the future. For a moment the keen thinker rises to prophetic ecstacy, and cries out triumphantly, "For I know that my redeemer liveth."

Then bitterness clouds Job's mind again. He declares that God will ultimately avenge him on all who speak evil against him. Goaded by his antagonists, he reasserts his own innocence, and almosts accuses God of injustice, or at least of heedlessness of human suffering.

VI-59

Psalm 118

1 An exhortation to praise God for his mercy. 5 The psalmist by his experience sheweth how good it is to trust in God. 19 Under the type of the psalmist the coming of Christ in his kingdom is expressed.

GIVE thanks unto the LORD; for *he is* good: because his mercy *endureth* for ever.

2 Let Israel now say, that his mercy *endureth* for ever.

3 Let the house of Aaron now say, that his mercy *endureth* for ever.

4 Let them now that fear the LORD say, that his mercy *endureth* for ever.

5 I called upon the LORD in distress: the LORD answered me, *and set me* in a large place.

6 The LORD *is* on my side; I will not fear: what can man do unto me?

7 The LORD taketh my part with them that help me: therefore shall I see *my desire* upon them that hate me.

8 *It is* better to trust in the LORD than to put confidence in man.

9 *It is* better to trust in the LORD than to put confidence in princes.

10 All nations compassed me about: but in the name of the LORD will I destroy them.

11 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

13 Thou hast thrust sore at me that I might fall: but the LORD helped me.

14 The LORD *is* my strength and song, and is become my salvation.

15 The voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 I shall not die, but live, and declare the works of the LORD.

18 The LORD hath chastened me sore: but he hath not given me over unto death.

19 Open to me the gates of righteousness: I will go into them, *and* I will praise the LORD:

20 This gate of the LORD, into which the righteous shall enter.

21 I will praise thee; for thou hast heard me, and art become my salvation.

22 The stone *which* the builders refused is become the head *stone* of the corner.

23 This is the LORD'S doing; it *is* marvellous in our eyes.

24 This *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 Blessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

27 God *is* the LORD, which hath shewed us light: bind the sacrifice with cords, *even* unto the horns of the altar.
28 Thou *art* my God, and I will praise thee: *thou art* my God, I will exalt thee.
29 O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

Psalm 119

This psalm containeth sundry prayers, praises, and professions of obedience.

ALEPH.[1]

BLESSED *are* the undefiled in the way, who walk in the law of the LORD.
2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.
3 They also do no iniquity: they walk in his ways.
4 Thou hast commanded *us* to keep thy precepts diligently.
5 O that my ways were directed to keep thy statutes!
6 Then shall I not be ashamed, when I have respect unto all thy commandments.
7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.
8 I will keep thy statutes: O forsake me not utterly.

BETH.

9 Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.
10 With my whole heart have I sought thee: O let me not wander from thy commandments.
11 Thy word have I hid in mine heart, that I might not sin against thee.
12 Blessed *art* thou, O LORD: teach me thy statutes.
13 With my lips have I declared all the judgments of thy mouth.
14 I have rejoiced in the way of thy testimonies, as *much as* in all riches.
15 I will meditate in thy precepts, and have respect unto thy ways.
16 I will delight myself in thy statutes: I will not forget thy word.

GIMEL.

17 Deal bountifully with thy servant, *that* I may live, and keep thy word.
18 Open thou mine eyes, that I may behold wondrous things out of thy law.
19 I *am* a stranger in the earth: hide not thy commandments from me.

[1]This is the most elaborate of the acrostic Psalms. In its Hebrew form each of the first eight lines begins with *aleph*, the first letter of the Hebrew alphabet, the next eight all begin with the second letter *beth*, and so on.

Elihu's Exhortation

FROM THE PAINTING BY A. ACLAND HUNT, IN THE MUSEUM AND PUBLIC LIBRARY, MAIDSTONE.

✠

"I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion."—Job, 32, 6.

"Behold, I am according to thy wish in God's stead."—Job, 33, 6.

THEN comes what technically is called the disentanglement of the discussion. The three traducers of Job have sunk into silence. A youthful bystander, "Elihu the Buzite," steps forward in wrath. It has been suggested that Elihu is the poet, the writer of the book; for he seems to speak direct to the reader, explaining what has occurred. He has waited to hear the wisdom of these aged men, and has found none. He is angered against them for their blind obstinacy, is angered against Job, "because he justified himself rather than God." Now, Elihu can contain himself no longer. In a memorable speech he admits the former uprightness of Job, yet declares that at present Job is sinning by self-righteousness, by presuming to pass judgment on God, and above all by speaking in such way as must bring other men to despair, disturb their faith and confidence in God, and so bring them also into sin.

Then Elihu passionately reasserts the great truth, of which many men in those early generations were not wholly sure, that God is a power of good not of evil, and that His justice can not fail. By suffering, declares Elihu, God teaches man. "He openeth also their ear to discipline."

VI-40

20 My soul breaketh for the longing *that it hath* unto thy judgments at all times.
21 Thou hast rebuked the proud *that are* cursed, which do err from thy commandments.
22 Remove from me reproach and contempt; for I have kept thy testimonies.
23 Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.
24 Thy testimonies also *are* my delight *and* my counsellors.

DALETH.

25 My soul cleaveth unto the dust: quicken thou me according to thy word.
26 I have declared my ways, and thou heardest me: teach me thy statutes.
27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.
28 My soul melteth for heaviness: strengthen thou me according unto thy word.
29 Remove from me the way of lying: and grant me thy law graciously.
30 I have chosen the way of truth: thy judgments have I laid *before me*.
31 I have stuck unto thy testimonies: O LORD, put me not to shame.
32 I will run the way of thy commandments, when thou shalt enlarge my heart.

HE.

33 Teach me, O LORD, the way of thy statutes; and I shall keep it *unto* the end.
34 Give me understanding, and I shall keep thy law: yea, I shall observe it with *my* whole heart.
35 Make me to go in the path of thy commandments; for therein do I delight.
36 Incline my heart unto thy testimonies, and not to covetousness.
37 Turn away mine eyes from beholding vanity; *and* quicken thou me in thy way.
38 Stablish thy word unto thy servant, who *is devoted* to thy fear.
39 Turn away my reproach which I fear: for thy judgments *are* good.
40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

VAU.

41 Let thy mercies come also unto me, O LORD, *even* thy salvation, according to thy word.
42 So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.
44 So shall I keep thy law continually for ever and ever.
45 And I will walk at liberty: for I seek thy precepts.
46 I will speak of thy testimonies also before kings, and will not be ashamed.
47 And I will delight myself in thy commandments, which I have loved.
48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

ZAIN.

49 Remember the word unto thy servant, upon which thou hast caused me to hope.
50 This *is* my comfort in my affliction: for thy word hath quickened me.
51 The proud have had me greatly in derision: *yet* have I not declined from thy law.
52 I remember thy judgments of old, O LORD; and have comforted myself.
53 Horror hath taken hold upon me because of the wicked that forsake thy law.
54 Thy statutes have been my songs in the house of my pilgrimage.
55 I have remembered thy name, O LORD, in the night, and have kept thy law.
56 This I had, because I kept thy precepts.

CHETH.

57 *Thou art* my portion, O LORD: I have said that I would keep thy words.
58 I intreated thy favour with *my* whole heart: be merciful unto me according to thy word.
59 I thought on my ways, and turned my feet unto thy testimonies.
60 I made haste, and delayed not to keep thy commandments.
61 The bands of the wicked have robbed me: *but* I have not forgotten thy law.
62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.
63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.
64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

TETH.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.
66 Teach me good judgment and knowledge: for I have believed thy commandments.

God Speaks from the Whirlwind

BY WALTER RUSSELL, AN AMERICAN ARTIST, BORN 1871.

✠

"Then the Lord answered Job out of the whirlwind." —*Job, 38, 1.*

AS Elihu's earnest address draws toward a close, the sky darkens. A terrific thunder storm approaches, lightning flashes, fear spreads over the little assemblage. God is great, cries Elihu, by this storm He teaches us; now you, Job, "Teach us what we shall say unto him; for we can not order our speech by reason of darkness."

Then comes the majestic climax. As the thunder clouds approach, and the great wind whirls about the awe-stricken company, God Himself speaks in the roar of the hurricane, and answers Job. "Who is this," demands the thunderous voice, "that darkeneth counsel by words without knowledge?

"Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

"Where wast thou when I laid the foundations of the earth? declare if thou hast understanding."

So proceeds the sublime theophany, picturing the deeds of the Creator in the days "When the morning stars sang together, and all the sons of God shouted for joy." The thought suggested is of the narrowness of Job's experience, the brevity of his span of life, the impossibility of his really knowing or judging aught aright, when he has seen so little and there is such an infinitude to see and know.

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67 Before I was afflicted I went astray: but now have I kept thy word.
68 Thou *art* good, and doest good; teach me thy statutes.
69 The proud have forged a lie against me: *but* I will keep thy precepts with *my* whole heart.
70 Their heart is as fat as grease; *but* I delight in thy law.
71 *It is* good for me that I have been afflicted; that I might learn thy statutes.
72 The law of thy mouth *is* better unto me than thousands of gold and silver.

JOD.

73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.
74 They that fear thee will be glad when they see me; because I have hoped in thy word.
75 I know, O LORD, that thy judgments *are* right, and *that* thou in faithfulness hast afflicted me.
76 Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.
77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.
78 Let the proud be ashamed; for they dealt perversely with me without a cause: *but* I will meditate in thy precepts.
79 Let those that fear thee turn unto me, and those that have known thy testimonies.
80 Let my heart be sound in thy statutes; that I be not ashamed.

CAPH.

81 My soul fainteth for thy salvation: *but* I hope in thy word.
82 Mine eyes fail for thy word, saying, When wilt thou comfort me?
83 For I am become like a bottle in the smoke; *yet* do I not forget thy statutes.
84 How many *are* the days of thy servant? when wilt thou execute judgment on them that persecute me?
85 The proud have digged pits for me, which *are* not after thy law.
86 All thy commandments *are* faithful: they persecute me wrongfully; help thou me.
87 They had almost consumed me upon earth; but I forsook not thy precepts.
88 Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.

LAMED.

89 For ever, O LORD, thy word is settled in heaven.
90 Thy faithfulness *is* unto all generations: thou hast established the earth, and it abideth.

91 They continue this day according to thine ordinances: for all *are* thy servants.
92 Unless thy law *had been* my delights, I should then have perished in mine affliction.
93 I will never forget thy precepts: for with them thou hast quickened me.
94 I *am* thine, save me; for I have sought thy precepts.
95 The wicked have waited for me to destroy me: *but* I will consider thy testimonies.
96 I have seen an end of all perfection: *but* thy commandment *is* exceeding broad.

MEM.

97 O how love I thy law! it *is* my meditation all the day.
98 Thou through thy commandments hast made me wiser than mine enemies: for they *are* ever with me.
99 I have more understanding than all my teachers: for thy testimonies *are* my meditation.
100 I understand more than the ancients, because I keep thy precepts.
101 I have refrained my feet from every evil way, that I might keep thy word.
102 I have not departed from thy judgments: for thou hast taught me.
103 How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth!
104 Through thy precepts I get understanding: therefore I hate every false way.

NUN.

105 Thy word *is* a lamp unto my feet, and a light unto my path.
106 I have sworn, and I will perform *it*, that I will keep thy righteous judgments.
107 I am afflicted very much: quicken me, O LORD, according unto thy word.
108 Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.
109 My soul *is* continually in my hand: yet do I not forget thy law.
110 The wicked have laid a snare for me: yet I erred not from thy precepts.
111 Thy testimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart.
112 I have inclined mine heart to perform thy statutes alway, *even unto* the end.

SAMECH.

113 I hate *vain* thoughts: but thy law do I love.
114 Thou *art* my hiding place and my shield: I hope in thy word.

The Pleiades

FROM WILLIAM BLAKE'S BOOK OF JOB.

✠

"Canst thou bind the sweet influences of Pleiades or loose the bands of Orion?"—Job, 38, 31.

THE questioning of God next turns to another thought. Job has been shown ignorant; therefore he should not attempt to judge. But hath he perchance great wisdom? Could he arrange the stars in their pathways through the heavens? Could he construct a universe unaided? And would it be equally well arranged, or perhaps even better arranged than that which God hath made?

So follow beautiful pictures of the wisdom of God's ordering of this infinitely diverse existence all around us.

"Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?"

"Wilt thou hunt the prey for the lion? or fill the appetite of the young lions?"

"Hast thou given the horse strength? hast thou clothed his neck with thunder?"

"Doth the hawk fly by thy wisdom, and stretch her wings toward the south?"

Thus the challenge proceeds until Job is overwhelmed. He admits his folly, the absurdity that he, in his ignorance, seeing neither beginnings nor endings, should attempt to say how even a single human life would be best arranged.

VI–42

115 Depart from me, ye evildoers: for I will keep the commandments of my God.
116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.
117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.
118 Thou hast trodden down all them that err from thy statutes: for their deceit *is* falsehood.
119 Thou puttest away all the wicked of the earth *like* dross: therefore I love thy testimonies.
120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

AIN.

121 I have done judgment and justice: leave me not to mine oppressors.
122 Be surety for thy servant for good: let not the proud oppress me.
123 Mine eyes fail for thy salvation, and for the word of thy righteousness.
124 Deal with thy servant according unto thy mercy, and teach me thy statutes.
125 I *am* thy servant; give me understanding, that I may know thy testimonies.
126 *It is* time for *thee,* LORD, to work: *for* they have made void thy law.
127 Therefore I love thy commandments above gold; yea, above fine gold.
128 Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way.

PE.

129 Thy testimonies *are* wonderful: therefore doth my soul keep them.
130 The entrance of thy words giveth light; it giveth understanding unto the simple.
131 I opened my mouth, and panted: for I longed for thy commandments.
132 Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.
133 Order my steps in thy word: and let not any iniquity have dominion over me.
134 Deliver me from the oppression of man: so will I keep thy precepts.
135 Make thy face to shine upon thy servant; and teach me thy statutes.
136 Rivers of waters run down mine eyes, because they keep not thy law.

Behemoth and Leviathan

FROM THE BOOK OF JOB, BY WILLIAM BLAKE.

✠

"Behold now behemoth, which I made with thee."—Job, 40, 15.

NOT yet however is the Creator's questioning at an end. Again the dread Voice speaks from the whirlwind, to teach Job the true attitude which the religious mind should hold toward life. Job has recognized his lack of knowledge, and his lack of wisdom. He has confessed that he was wrong to attempt judgment. But has he perchance power, so that, right or wrong, he is able to contend with God? "Hast thou an arm like God?" "Deck thyself now with majesty and excellency." "Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him." If Job will do these things, "Then will I also confess that thine own right hand can save thee."

From this follows the famous passage in which the Lord points out the mighty beasts which He hath made, challenging Job to similar deeds. "Behemoth" is described, which commentators think means the hippopotamus, and "leviathan" which may mean the crocodile. These celebrated descriptions, however, should be read as poetry, not as natural history. The dread beasts are as Blake here depicts them, monsters drawn from the imagination of the poet, or perhaps those extinct giant forms of prehistoric life, some vague memory of which long lingered in the minds of men.

VI–43

SCHIN.

161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.
162 I rejoice at thy word, as one that findeth great spoil.
163 I hate and abhor lying: *but* thy law do I love.
164 Seven times a day do I praise thee because of thy righteous judgments.
165 Great peace have they which love thy law: and nothing shall offend them.
166 LORD, I have hoped for thy salvation, and done thy commandments.
167 My soul hath kept thy testimonies; and I love them exceedingly.
168 I have kept thy precepts and thy testimonies: for all my ways *are* before thee.

TAU.

169 Let my cry come near before thee, O LORD: give me understanding according to thy word.
170 Let my supplication come before thee: deliver me according to thy word.
171 My lips shall utter praise, when thou hast taught me thy statutes.
172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.
173 Let thine hand help me; for I have chosen thy precepts.
174 I have longed for thy salvation, O LORD; and thy law *is* my delight.
175 Let my soul live, and it shall praise thee; and let thy judgments help me.
176 I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

Psalm 120[1]

1 *David prayeth against Doeg,* 3 *reproveth his tongue,* 5 *complaineth of his necessary conversation with the wicked.* A Song of degrees.

IN my distress I cried unto the LORD, and he heard me.
2 Deliver my soul, O LORD, from lying lips, *and* from a deceitful tongue.
3 What shall be given unto thee? or what shall be done unto thee, thou false tongue?
4 Sharp arrows of the mighty, with coals of juniper.
5 Woe is me, that I sojourn in Mesech, *that* I dwell in the tents of Kedar!
6 My soul hath long dwelt with him that hateth peace.
7 I *am for* peace: but when I speak, they *are* for war.

[1]Psalms 120-134 are the "pilgrim psalms." They are sung by the pilgrims who go up to Jerusalem ("ascents or degrees") for the three great feasts.

Psalm 121

The great safety of the godly, who put their trust in God's protection.
A Song of degrees.

I WILL lift up mine eyes unto the hills, from whence cometh my help.
2 My help *cometh* from the LORD, which made heaven and earth.
3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.
4 Behold, he that keepeth Israel shall neither slumber nor sleep.
5 The LORD *is* thy keeper: the LORD *is* thy shade upon thy right hand. . .
6 The sun shall not smite thee by day, nor the moon by night.
7 The LORD shall preserve thee from all evil: he shall preserve thy soul.
8 The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Psalm 122

1 *David professeth his joy for the church,* 6 *and prayeth for the peace thereof.*
A Song of degrees of David.

I WAS glad when they said unto me, Let us go into the house of the LORD.
2 Our feet shall stand within thy gates, O Jerusalem.
3 Jerusalem is builded as a city that is compact together:
4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.
5 For there are set thrones of judgment, the thrones of the house of David.
6 Pray for the peace of Jerusalem: they shall prosper that love thee.
7 Peace be within thy walls, *and* prosperity within thy palaces.
8 For my brethren and companions' sakes, I will now say, Peace *be* within thee.
9 Because of the house of the LORD our God I will seek thy good.

Psalm 123

1 *The godly profess their confidence in God,* 3 *and pray to be delivered from contempt.*
A Song of degrees.

UNTO thee lift I up mine eyes, O thou that dwellest in the heavens.
2 Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.
3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

I

Job's Submission

BY PHILIP J. DE LOUTHERBOURG, R. A., A GERMAN ARTIST, WHO PAINTED IN ENGLAND, DIED 1812.

✠

"Then Job answered the Lord, and said, I know that thou canst do everything, and that no thought can be withholden from thee."—Job, 42, 1, 2.

IN these splendid descriptions of Omnipotence, and of the wonders of the created world, the Lord does not answer Job's problem; he overwhelms the questioner. He teaches that there are problems beyond the knowledge of man, superior to his finite understanding. The logical meaning of suffering and the purpose of its existence had been left to the clouded explanations of Elihu, so far as man could explain these divine mysteries.

But Job was humbled, as God meant that he should be. Recognizing his tremendous presumption in arrogating to act as judge of God, Job cries out for mercy. "Therefore have I uttered that I understood not, things too wonderful for me, which I knew not." In deepest reverence, he expresses his amaze at the tremendousness of the Vision he has seen, the lesson he has learned. "I have heard of thee by the hearing of the ear: but now mine eye seeth thee."

Thus Job restored his rebellious spirit into harmony with God, and was pardoned for his rebellion.

VI-44

4 Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

Psalm 124

The church blesseth God for a miraculous deliverance.
A Song of degrees of David.

IF *it had not been* the LORD who was on our side, now may Israel say;
2 If *it had not been* the LORD who was on our side, when men rose up against us:
3 Then they had swallowed us up quick, when their wrath was kindled against us:
4 Then the waters had overwhelmed us, the stream had gone over our soul:
5 Then the proud waters had gone over our soul.
6 Blessed *be* the LORD, who hath not given us *as* a prey to their teeth.
7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.
8 Our help *is* in the name of the LORD, who made heaven and earth.

Psalm 125

1 *The safety of such as trust in God.* 4 *A prayer for the godly, and against the wicked.*
A Song of degrees.

THEY that trust in the LORD *shall be* as mount Zion, *which* cannot be removed, *but* abideth for ever.
2 *As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever.
3 For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.
4 Do good, O LORD, unto *those that be* good, and to *them that are* upright in their hearts.
5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but* peace *shall be* upon Israel.

Psalm 126

1 *The church, celebrating her incredible return out of captivity,* 4 *prayeth for, and prophesieth the good success thereof.*
A Song of degrees.

WHEN the LORD turned again the captivity of Zion, we were like them that dream.
2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.
3 The LORD hath done great things for us; *whereof* we are glad.
4 Turn again our captivity, O LORD, as the streams in the south.
5 They that sow in tears shall reap in joy.

6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him.*

Psalm 127

1 The virtue of God's blessing. 3 Good children are his gift.
A Song of degrees for Solomon.

EXCEPT the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

2 *It is* vain for you to rise up early, to sit up late, to eat the bread of sorrows: *for* so he giveth his beloved sleep.

3 Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.

4 As arrows *are* in the hand of a mighty man; so *are* children of the youth.

5 Happy *is* the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

Psalm 128

The sundry blessings which follow them that fear God.
A Song of degrees.

BLESSED *is* every one that feareth the LORD; that walketh in his ways.

2 For thou shalt eat the labour of thine hands: happy *shalt* thou *be,* and *it shall be* well with thee.

3 Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

6 Yea, thou shalt see thy children's children, *and* peace upon Israel.

Psalm 129

1 An exhortation to praise God for saving Israel in their great afflictions. 5 The haters of the church are cursed.
A Song of degrees.

MANY a time have they afflicted me from my youth, may Israel now say:

2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.

3 The plowers plowed upon my back: they made long their furrows.

4 The LORD *is* righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the grass *upon* the housetops, which withereth afore it groweth up:

Job's Prayer

BY C. CALTHROP, A RECENT ENGLISH ILLUSTRATOR.

✣

"And my servant Job shall pray for you."—Job, 42, 8.

WITH Job's submission ends the poetical portion of the book of Job. The poem has however a brief prose epilogue or appendix. In this the Lord speaks to the three friends of Job, or rather He addresses Eliphaz as leader of the three, declaring that His wrath is kindled against them "for ye have not spoken of me the thing that is right, as my servant Job hath." The meaning is apparently, that Job had at least been honest, though at times mistaken; while they had denied obstinately the thing they knew, the goodness of Job's life. Elihu is neither condemned nor praised; he had spoken well, but only according to the dictates of mere human wisdom.

The Lord then bids the three friends prepare a sacrifice, "seven bullocks and seven rams," and go therewith to Job that he may offer the sacrifice for them and pray for them; "for him will I accept: lest I deal with you after your folly." The command is obeyed, and Job makes prayer for his friends' pardon.

"And the Lord turned the captivity of Job when he prayed for his friends." His sufferings were removed from off his mind and body.

VI–45

7 Wherewith the mower filleth not his hand; nor he that bindeth
sheaves his bosom.
8 Neither do they which go by say, The blessing of the LORD *be*
upon you: we bless you in the name of the LORD.

Psalm 130

1 *The psalmist professeth his hope in prayer,* 5 *and his patience in hope.* 7 *He exhorteth Israel to hope in God.*
A Song of degrees.

OUT of the depths have I cried unto thee, O LORD.
2 Lord, hear my voice: let thine ears be attentive to the
voice of my supplications.
3 If thou, LORD, shouldest mark iniquities, O Lord, who
shall stand?
4 But *there is* forgiveness with thee, that thou mayest be feared.
5 I wait for the LORD, my soul doth wait, and in his word do I hope.
6 My soul *waiteth* for the Lord more than they that watch for the
morning: *I say, more than* they that watch for the morning.
7 Let Israel hope in the LORD: for with the LORD *there is* mercy,
and with him *is* plenteous redemption.
8 And he shall redeem Israel from all his iniquities.

Psalm 131

1 *David, professing his humility,* 3 *exhorteth Israel to hope in God.*
A Song of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty: neither
do I exercise myself in great matters, or in things too high
for me.
2 Surely I have behaved and quieted myself, as a child that is
weaned of his mother: my soul *is* even as a weaned child.
3 Let Israel hope in the LORD from henceforth and for ever.

Psalm 132

1 *David in his prayer commendeth unto God the religious care he had for the ark.* 8 *His prayer at the removing of the ark,* 11 *with a repetition of God's promises.*
A Song of degrees.

LORD, remember David, *and* all his afflictions:
2 How he sware unto the LORD, *and* vowed unto the
mighty *God* of Jacob;
3 Surely I will not come into the tabernacle of my house, nor go
up into my bed;
4 I will not give sleep to mine eyes, *or* slumber to mine eyelids,
5 Until I find out a place for the LORD, an habitation for the
mighty *God* of Jacob.
6 Lo, we heard of it at Ephratah: we found it in the fields of the
wood.
7 We will go into his tabernacles: we will worship at his footstool.
8 Arise, O LORD, into thy rest; thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness; and let thy saints shout for joy.
10 For thy servant David's sake turn not away the face of thine anointed.
11 The LORD hath sworn *in* truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.
12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.
13 For the LORD hath chosen Zion; he hath desired *it* for his habitation.
14 This *is* my rest for ever: here will I dwell; for I have desired it.
15 I will abundantly bless her provision: I will satisfy her poor with bread.
16 I will also clothe her priests with salvation: and her saints shall shout aloud for joy.
17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed.
18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

Psalm 133

The benefit of the communion of Saints.
A Song of degrees of David.

BEHOLD, how good and how pleasant *it is* for brethren to dwell together in unity!
2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments;
3 As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore.

Psalm 134

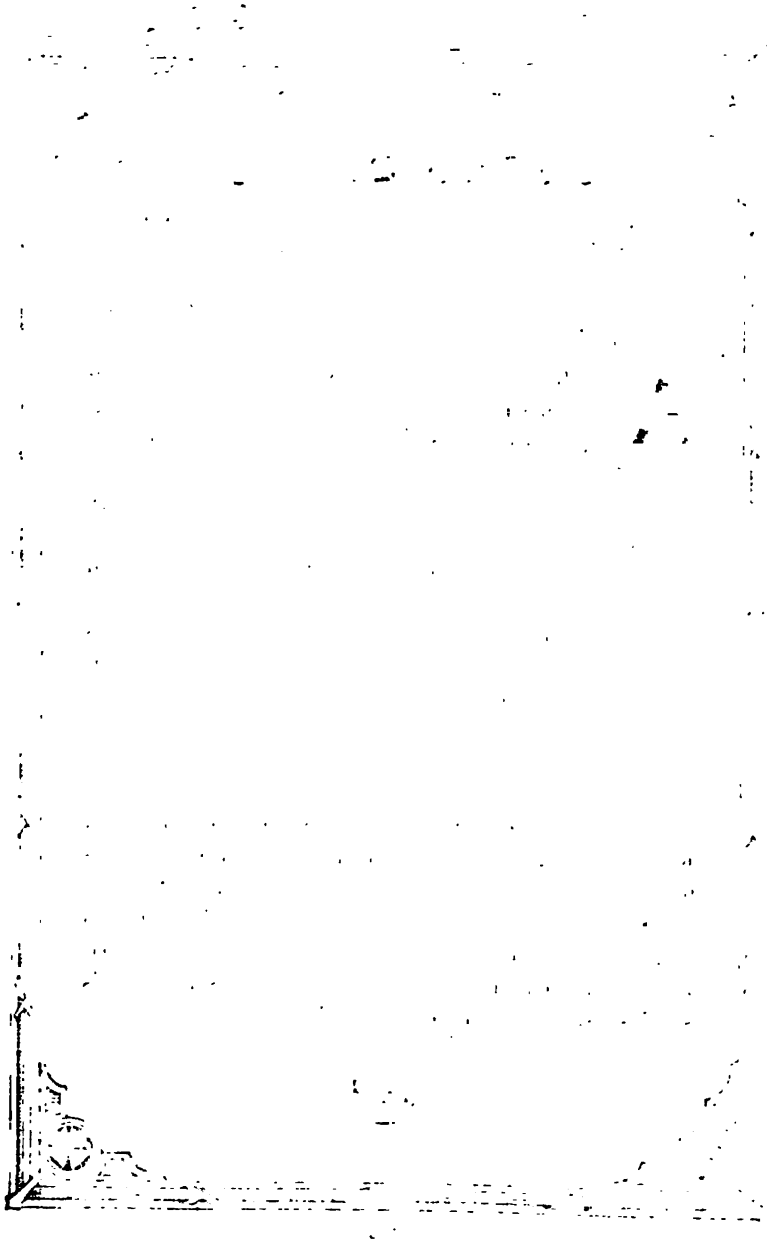
1 *An exhortation to bless God.*
A Song of degrees.

BEHOLD, bless ye the LORD, all *ye* servants of the LORD, which by night stand in the house of the LORD.
2 Lift up your hands *in* the sanctuary, and bless the LORD.
3 The LORD that made heaven and earth bless thee out of Zion.

Psalm 135

1 *An exhortation to praise God for his mercy,* 5 *for his power,* 8 *for his judgments.* 15 *The vanity of idols.* 19 *An exhortation to bless God.*

PRAISE ye the LORD. Praise ye the name of the LORD; praise *him,* O ye servants of the LORD.
2 Ye that stand in the house of the LORD, in the courts of the house of our God.



The Latter Days of Job

BY JULIUS SCHNORR, A LEADER OF THE NAZARINE SCHOOL IN MODERN GERMAN ART, DIED 1872.

✠

"So the Lord blessed the latter end of Job more than his beginning."—Job, 42, 12.

AFTER all this, there yet remained an earthly reward for Job, and a restoration to his former rank. "Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his home: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and everyone an earring of gold."

From this beginning Job prospered until instead of his former seven thousand sheep he had fourteen thousand, instead of his three thousand camels he had six thousand, and likewise of his oxen and asses. Moreover he had again seven sons and three daughters, presumably more dutiful than the former ones. The charm of the daughters is specially extolled, and their names are given, Jemima, Kezia and Keren-happuch, which commentators have interpreted as meaning a dove, a fragrant plant, and an ointment used to add beauty, hence one who lends beauty to life. Amid the tender care of these fair daughters, "lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations."

V1-40

3 Praise the LORD; for the LORD *is* good: sing praises unto his name; for *it is* pleasant.
4 For the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.
5 For I know that the LORD *is* great, and *that* our Lord *is* above all gods.
6 Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.
7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries.
8 Who smote the firstborn of Egypt, both of man and beast.
9 *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.
10 Who smote great nations, and slew mighty kings;
11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan;
12 And gave their land *for* an heritage, an heritage unto Israel his people.
13 Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, throughout all generations.
14 For the LORD will judge his people, and he will repent himself concerning his servants.
15 The idols of the heathen *are* silver and gold, the work of men's hands.
16 They have mouths, but they speak not; eyes have they, but they see not;
17 They have ears, but they hear not; neither is there *any* breath in their mouths.
18 They that make them are like unto them; *so is* every one that trusteth in them.
19 Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:
20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.
21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

Psalm 136

An exhortation to give thanks to God for particular mercies.

GIVE thanks unto the LORD: for *he is* good: for his mercy *endureth* for ever.
2 O give thanks unto the God of gods: for his mercy *endureth* for ever.
3 O give thanks to the Lord of lords: for his mercy *endureth* for ever.

4 To him who alone doeth great wonders; for his mercy *endureth* for ever.
5 To him that by wisdom made the heavens: for his mercy *endureth* for ever.
6 To him that stretched out the earth above the waters: for his mercy *endureth* for ever.
7 To him that made great lights: for his mercy *endureth* for ever:
8 The sun to rule by day: for his mercy *endureth* for ever:
9 The moon and stars to rule by night: for his mercy *endureth* for ever.
10 To him that smote Egypt in their firstborn: for his mercy *endureth* for ever:
11 And brought out Israel from among them: for his mercy *endureth* for ever:
12 With a strong hand, and with a stretched out arm: for his mercy *endureth* for ever.
13 To him which divided the Red sea into parts: for his mercy *endureth* for ever:
14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:
15 But overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever.
16 To him which led his people through the wilderness: for his mercy *endureth* for ever.
17 To him which smote great kings: for his mercy *endureth* for ever:
18 And slew famous kings: for his mercy *endureth* for ever:
19 Sihon king of the Amorites: for his mercy *endureth* for ever:
20 And Og the king of Bashan: for his mercy *endureth* for ever:
21 And gave their land for an heritage: for his mercy *endureth* for ever:
22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.
23 Who remembered us in our low estate: for his mercy *endureth* for ever:
24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.
25 Who giveth food to all flesh: for his mercy *endureth* for ever.
26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

Psalm 137

1 The constancy of the Jews in captivity. 7 The prophet curseth Edom and Babel.

BY the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.
2 We hanged our harps upon the willows in the midst thereof.
3 For there they that carried us away captive required of us a

David, the Psalmist

BY WILHELM EBBINGHAUS, A GERMAN ARTIST OF THE EIGHTEENTH CENTURY.

✣

"Blessed is the man that walketh not in the counsel of the ungodly."—Ps. 1, 1.

KING David was the great lyric poet of the ancient Hebrews. In the celebrated collection of the psalms which has come down to us, we can not tell which of the songs, if any, are preserved just as David composed them; for they were not gathered into the present collection until centuries after the singer's death. The introductory notes to the various psalms attribute nearly half of them to David; but these notes are not regarded as belonging strictly to the Bible and sharing its divine inspiration. They merely present ancient Hebrew traditions as to the origin, the purpose, and the method of singing of the songs. Traditionally, then, most of the psalms are David's, and assuredly they are echoes of his thought, modified in wording by the centuries through which they were handed down, but still breathing the spirit of the great psalmist, still throbbing with his love and faith.

The first psalm serves as introduction to the rest. It describes the character to which a reader of the book should aspire, the mood in which such a man approaches the songs. "His delight is in the law of the Lord; and in his law doth he meditate day and night."

VI-47

song; and they that wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.

4 How shall we sing the LORD'S song in a strange land?

5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

7 Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase *it*. rase *it*, *even* to the foundation thereof.

8 O daughter of Babylon, who art to be destroyed; happy *shall he be*, that rewardeth thee as thou hast served us.

9 Happy *shall he be*, that taketh and dasheth thy little ones against the stones.

Psalm 138

1 *David praiseth God for the truth of his word.* 4 *He prophesieth that the kings of the earth shall praise God.* 7 *He professeth his confidence in God.*
A Psalm of David.

I WILL praise thee with my whole heart: before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

3 In the day when I cried thou answeredst me, *and* strengthenedst me *with* strength in my soul.

4 All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.

6 Though the LORD *be* high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

7 Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 The LORD will perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: forsake not the works of thine own hands.

Psalm 139

1 *David praiseth God for his all-seeing providence,* 17 *and for his infinite mercies.* 19 *He defieth the wicked.* 23 *He prayeth for sincerity.*
To the chief Musician, A Psalm of David.

O LORD, thou hast searched me, and known *me*.

2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

3 Thou compassest my path and my lying down, and art acquainted *with* all my ways.

4 For *there is* not a word in my tongue, *but*, lo, O LORD, thou knowest it altogether.

5 Thou hast beset me behind and before, and laid thine hand upon me.

6 *Such* knowledge *is* too wonderful for me; it is high, I cannot
attain unto it.
7 Whither shall I go from thy spirit? or whither shall I flee from
thy presence?
8 If I ascend up into heaven, thou *art* there: if I make my bed in
hell, behold, thou *art there.*
9 *If* I take the wings of the morning, *and* dwell in the uttermost
parts of the sea;
10 Even there shall thy hand lead me, and thy right hand shall
hold me.
11 If I say, Surely the darkness shall cover me; even the night shall
be light about me.
12 Yea, the darkness hideth not from thee; but the night shineth
as the day: the darkness and the light *are* both alike *to thee.*
13 For thou hast possessed my reins: thou hast covered me in my
mother's womb.
14 I will praise thee; for I am fearfully *and* wonderfully made:
marvellous *are* thy works; and *that* my soul knoweth right well.
15 My substance was not hid from thee, when I was made in
secret, *and* curiously wrought in the lowest parts of the earth.
16 Thine eyes did see my substance, yet being unperfect; and in
thy book all *my members* were written, *which* in continuance were
fashioned, when *as yet there was* none of them.
17 How precious also are thy thoughts unto me, O God! how great
is the sum of them!
18 *If* I should count them, they are more in number than the sand:
when I awake, I am still with thee.
19 Surely thou wilt slay the wicked, O God: depart from me, there-
fore, ye bloody men.
20 For they speak against thee wickedly, *and* thine enemies take
thy name in vain.
21 Do not I hate them, O LORD, that hate thee? and am not I
grieved with those that rise up against thee?
22 I hate them with perfect hatred: I count them mine enemies.
23 Search me, O God, and know my heart: try me, and know my
thoughts:
24 And see if *there be any* wicked way in me, and lead me in the
way everlasting.

Psalm 140

1 *David prayeth to be delivered from Saul and Doeg.* 8 *He prayeth against them.* 12 *He comforteth himself by confidence in God.*
To the chief Musician, A Psalm of David.

DELIVER me, O LORD, from the evil man: preserve me from
the violent man;
2 Which imagine mischiefs in *their* heart; continually are
they gathered together *for* war.

"Ask of Me"

BY FERDINAND BRUTT, A GERMAN ARTIST OF THE DUSSELDORF SCHOOL, BORN 1849.

✠

"Why do the heathen rage,
And the people imagine a vain thing."
—Ps. 2, 1.

THE Christian church has long accepted the Book of Psalms as being prophetic of the coming of Christ. So too the ancient Hebrews saw in many of the passages the comforting promise of the birth of the Messiah. Among these "Messianic" prophecies, the second psalm stands forth prominently and beautifully. It is full of the most glorious promise.

"The Lord hath said unto me, Thou art my son; this day have I begotten thee."

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

"Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

Many times has this last promise, this solemn assurance of protection for all those who trust, been illustrated by devout artists, as here where Christ stands forth as a shelter to the homeless, against whom "the heathen rage." Whatever we ask in His name, that, in God's good time, shall be given us.

VI—48—Copyright, 1894, by F. Hanfstaengl.

3 They have sharpened their tongues like a serpent; adders' poison *is* under their lips. Selah.
4 Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.
5 The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah.
6 I said unto the LORD, Thou *art* my God: hear the voice of my supplications, O LORD.
7 O GOD the Lord, the strength of my salvation, thou hast covered my head in the day of battle.
8 Grant not, O LORD, the desires of the wicked: further not his wicked device; *lest* they exalt themselves. Selah.
9 *As* for the head of those that compass me about, let the mischief of their own lips cover them.
10 Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.
11 Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him.*
12 I know that the LORD will maintain the cause of the afflicted, *and* the right of the poor.
13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

Psalm 141

1 *David prayeth that his suit may be acceptable, 4 his conscience sincere, 7 and his life safe from snares.*
A Psalm of David.

LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.
2 Let my prayer be set forth before thee *as* incense; *and* the lifting up of my hands *as* the evening sacrifice.
3 Set a watch, O LORD, before my mouth; keep the door of my lips.
4 Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.
5 Let the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for yet my prayer also *shall be* in their calamities.
6 When their judges are overthrown in stony places, they shall hear my words; for they are sweet.
7 Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.
8 But mine eyes *are* unto thee, O GOD the Lord: in thee is my trust; leave not my soul destitute.
9 Keep me from the snares *which* they have laid for me, and the gins of the workers of iniquity.
10 Let the wicked fall into their own nets, whilst that I withal escape.

Psalm 142

David sheweth that in his trouble al' his comfort was in prayer unto God.
Maschil of David; A prayer when he was in the cave.

I CRIED unto the LORD with my voice: with my voice unto the LORD did I make my supplication.
2 I poured out my complaint before him; I shewed before him my trouble.
3 When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.
4 I looked on *my* right hand, and beheld, but *there was* no man that would know me: refuge failed me: no man cared for my soul.
5 I cried unto thee, O LORD: I said, Thou *art* my refuge *and* my portion in the land of the living.
6 Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.
7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

Psalm 143

1 *David prayeth for favour in judgment.* 3 *He complaineth of his griefs.* 5 *He strengtheneth his faith by meditation and prayer.* 7 *He prayeth for grace,* 9 *for deliverance,* 10 *for sanctification,* 12 *for destruction of his enemies.*
A Psalm of David.

HEAR my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.
2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.
3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.
4 Therefore is my spirit overwhelmed within me; my heart within me is desolate.
5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.
6 I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah.
7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.
8 Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.
9 Deliver me, O LORD, from mine enemies; I flee unto thee to hide me.
10 Teach me to do thy will; for thou *art* my God: thy spirit *is* good; lead me into the land of uprightness.
11 Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

God, The Comforter

BY J. JAMES TISSOT. REPRODUCED BY COURTESY OF THE AMERICAN TISSOT SOCIETY OF NEW YORK.

✠

"The Lord hath heard the voice of my weeping."—Ps. 6, 8.

WHILE the general tone of the Psalms is full of joy and praise, so much so indeed that they are known collectively in Hebrew as "The Praises," yet through many of them there runs a sadder note. They tell of grief and sin and the misery of life. Seven of them have been specially separated from the others and called the "penitential psalms." These seven (numbers 6, 32, 38, 51, 102, 130, 143) are filled with intense remorse for sin. "Have mercy upon me, O Lord; for I am weak," says the sixth psalm. Then it tells in detail of the agony of penitence. "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears."

This is the typical scene of the penitential psalms which Tissot's picture reproduces. The sinner, broken and weak with shame, crouches on his bed's edge, while over him bends the loving kindness of his Maker. "The Lord hath heard my supplication," cries the psalm, "the Lord will receive my prayer."

VI-49—Copyright, 1904, by M. de Brunoff.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I *am* thy servant.

Psalm 144

1 *David blesseth God for his mercy both to him and to man.* 5 *He prayeth that God would powerfully deliver him from his enemies.* 9 *He promiseth to praise God.* 11 *He prayeth for the happy state of the kingdom.*
A Psalm of David.

BLESSED *be* the LORD my strength, which teacheth my hands to war, *and* my fingers to fight:
2 My goodness, and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; who subdueth my people under me.
3 LORD, what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him!
4 Man is like to vanity: his days *are* as a shadow that passeth away.
5 Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.
6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.
7 Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children;
8 Whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood.
9 I will sing a new song unto thee, O God: upon a psaltery *and* an instrument of ten strings will I sing praises unto thee.
10 *It is he* that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.
11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood:
12 That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner-stones, polished *after* the similitude of a palace:
13 *That* our garners *may be* full, affording all manner of store: *that* our sheep may bring forth thousands and ten thousands in our streets:
14 *That* our oxen *may be* strong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our streets.
15 Happy *is that* people, that is in such a case: *yea,* happy *is that* people, whose God *is* the LORD.

Psalm 145

1 *David praiseth God for his fame,* 8 *for his goodness,* 11 *for his kingdom,* 14 *for his providence,* 17 *for his saving mercy.*
David's *Psalm* of praise.

I WILL extol thee, my God, O king; and I will bless thy name for ever and ever.
2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 Great *is* the LORD, and greatly to be praised; and his greatness
is unsearchable.
4 One generation shall praise thy works to another, and shall
declare thy mighty acts.
5 I will speak of the glorious honour of thy majesty, and of thy
wondrous works.
6 And *men* shall speak of the might of thy terrible acts: and I will
declare thy greatness.
7 They shall abundantly utter the memory of thy great goodness,
and shall sing of thy righteousness.
8 The LORD *is* gracious, and full of compassion; slow to anger, and
of great mercy.
9 The LORD *is* good to all: and his tender mercies *are* over all his
works.
10 All thy works shall praise thee, O LORD; and thy saints shall
bless thee.
11 They shall speak of the glory of thy kingdom, and talk of thy
power;
12 To make known to the sons of men his mighty acts, and the
glorious majesty of his kingdom.
13 Thy kingdom *is* an everlasting kingdom, and thy dominion
endureth throughout all generations.
14 The LORD upholdeth all that fall, and raiseth up all *those that be*
bowed down.
15 The eyes of all wait upon thee; and thou givest them their
meat in due season.
16 Thou openest thine hand, and satisfiest the desire of every
living thing.
17 The LORD *is* righteous in all his ways, and holy in all his works.
18 The LORD *is* nigh unto all them that call upon him, to all that
call upon him in truth.
19 He will fulfil the desire of them that fear him: he also will hear
their cry, and will save them.
20 The LORD preserveth all them that love him: but all the wicked
will he destroy.
21 My mouth shall speak the praise of the LORD: and let all flesh
bless his holy name for ever and ever.

Psalm 146

1 The psalmist voweth perpetual praises to God. 3 He exhorteth not to trust in man. 5 God, for his power, justice, mercy, and kingdom, is only worthy to be trusted.


RAISE ye the LORD. Praise the LORD, O my soul.
2 While I live will I praise the LORD: I will sing praises
unto my God while I have any being.
3 Put not your trust in princes, *nor* in the son of man, in whom
there is no help.

"When I Consider Thy Heavens"

FROM THE PRIVATE COLLECTION OF MR. F. E. WRIGHT, OF PHILADELPHIA.

✠

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained."—Ps. 8, 3.

THE earlier psalms have long been interpreted as bearing special reference to the personal conditions and adventures of David's life. They may also be applied, as for thousands of years they have been applied, to the conditions which surround the human life of every one of us. The psalmist sees himself encompassed by enemies of every kind, sins which tempt him, sorrows which overwhelm, human foes who assail and deride. He cries out to God for aid; he shows the Divine Protector all his need. Then he rises superior to his troubles into a region of sure faith.

The beautiful eighth psalm shows him in a mood of quiet contemplation. Gazing at night into the calm and peaceful sky, he thanks God for his gifts to man. "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

From this, the chant rises at its close to a solemn pæan of meditation. "O Lord our Lord, how excellent is thy name in all the earth!"

VI-50—Copyright, 1897, by Frank E. Wright.

4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.
5 Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God:
6 Which made heaven, and earth, the sea, and all that therein *is:* which keepeth truth for ever:
7 Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:
8 The LORD openeth *the eyes of* the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:
9 The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.
10 The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

Psalm 147

The prophet exhorted to praise God for his care of the church, 4 his power, 6 and his mercy: 7 to praise him for his providence: 12 to praise him for his blessings upon the kingdom, 15 for his power over the meteors, 19 and for his ordinances in the church.

 RAISE ye the LORD: for *it is* good to sing praises unto our God; for *it is* pleasant; *and* praise is comely.
2 The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.
3 He healeth the broken in heart, and bindeth up their wounds.
4 He telleth the number of the stars; he calleth them all by *their* names.
5 Great *is* our Lord, and of great power: his understanding *is* infinite.
6 The LORD lifteth up the meek: he casteth the wicked down to the ground.
7 Sing unto the LORD with thanksgiving: sing praise upon the harp unto our God:
8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.
9 He giveth to the beast his food, *and* to the young ravens which cry.
10 He deligheth not in the strength of the horse: he taketh not pleasure in the legs of a man.
11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.
12 Praise the LORD, O Jerusalem; praise thy God, O Zion.
13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.
14 He maketh peace *in* thy borders, *and* filleth thee with the finest of the wheat.
15 He sendeth forth his commandment *upon* earth: his word runneth very swiftly.
16 He giveth snow like wool: he scattereth the hoarfrost like ashes.

17 He casteth forth his ice like morsels: who can stand before
his cold?
18 He sendeth out his word, and melteth them: he causeth his
wind to blow, *and* the waters flow.
19 He sheweth his word unto Jacob, his statutes and his judgments
unto Israel.
20 He hath not dealt so with any nation: and *as for his* judgments
they have not known them. Praise ye the LORD.

Psalm 148

1 *The psalmist exhorteth the celestial,* 7 *the terrestrial,* 11 *and the rational creatures to praise God.*

PRAISE ye the LORD. Praise ye the LORD from the heavens:
praise him in the heights.
2 Praise ye him, all his angels: praise ye him, all his hosts.
3 Praise ye him, sun and moon; praise him, all ye stars of light.
4 Praise him, ye heavens of heavens, and ye waters that *be* above
the heavens.
5 Let them praise the name of the LORD: for he commanded, and
they were created.
6 He hath also stablished them for ever and ever: he hath made a
decree which shall not pass.
7 Praise the LORD from the earth, ye dragons, and all deeps:
8 Fire, and hail; snow, and vapours; stormy wind fulfilling his word:
9 Mountains, and all hills; fruitful trees, and all cedars:
10 Beasts, and all cattle; creeping things, and flying fowl:
11 Kings of the earth, and all people; princes, and all judges of the
earth:
12 Both young men, and maidens; old men, and children:
13 Let them praise the name of the LORD: for his name alone is
excellent; his glory *is* above the earth and heaven.
14 He also exalteth the horn of his people, the praise of all his
saints; *even* of the children of Israel, a people near unto him. Praise
ye the LORD.

Psalm 149

1 *The prophet exhorteth to praise God for his love to the church,* 5 *and for that power which he hath given to the church.*

PRAISE ye the LORD. Sing unto the LORD a new song, *and*
his praise in the congregation of saints.
2 Let Israel rejoice in him that made him: let the chil-
dren of Zion be joyful in their King.
3 Let them praise his name in the dance: let them sing praises unto
him with the timbrel and harp.
4 For the LORD taketh pleasure in his people: he will beautify the
meek with salvation.
5 Let the saints be joyful in glory: let them sing aloud upon their
beds.

The Promise of Resurrection

BY WITOLD PRUSZKOWSKI, A CONTEMPORARY POLISH ARTIST.

✠

"My flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."—Psalm 16, 9, 10.

THE mood of thankful peace established in the eighth psalm extends through several of those that follow. Yet the power of the wicked appalls the psalmist, the misery extending throughout the earth weighs down on him. "The wicked in his pride doth persecute the poor." Life seems of little worth. Only in God's love, cries the singer, is there any shelter, any happiness. At moments even God's help seems distant, as in the opening of the tenth psalm, "Why standest thou afar off, O Lord? Why hidest thou thyself in times of trouble?"

Confidence soon rises again: "But the Lord shall endure for ever: he hath prepared his throne for judgment." "The Lord also will be a refuge for the oppressed, a refuge in time of trouble." The purpose of suffering is seen far more clearly than in the earlier Book of Job: "The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth."

Thus God, the comforter, is understood and loved. The soul takes refuge in Him, until at length the sixteenth and seventeenth psalms rise to the divine assurance of resurrection. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

VI-61

6 *Let* the high *praises* of God *be* in their mouth, and a two-edged
sword in their hand;
7 To execute vengeance upon the heathen, *and* punishments upon
the people;
8 To bind their kings with chains, and their nobles with fetters of
iron;
9 To execute upon them the judgment written: this honour have
all his saints. Praise ye the LORD.

Psalm 150

1 *An exhortation to praise God,* 3 *with all kinds of instruments.*

PRAISE ye the LORD. Praise God in his sanctuary: praise
him in the firmament of his power.
2 Praise him for his mighty acts: praise him according to
his excellent greatness.
3 Praise him with the sound of the trumpet: praise him with the
psaltery and harp.
4 Praise him with the timbrel and dance: praise him with stringed
instruments and organs.
5 Praise him upon the loud cymbals: praise him upon the high
sounding cymbals.
6 Let every thing that hath breath praise the LORD. Praise ye the
LORD.

Introduction to the Book of Proverbs

The Book of Proverbs is a companion work to the Book of Psalms. The Proverbs aim to regulate man's conduct in the affairs of this world, to express his relation to his fellow men; the Psalms express his relationship with God. The one book inculcates morality, the other religion.

The opening words of the Book of Proverbs announce that these are "the proverbs of Solomon." This, however, does not necessarily imply that the wise king himself wrote the book, but only that it contains sayings attributed to him. The Book of Kings tells us that Solomon "spake three thousand proverbs." Many of these may have been handed down through the ages, and incorporated in our present book. But the book itself informs us that it contains also the sayings of other wise men of much later date than Solomon.

The Book consists in the main of five sections. The first nine chapters are introductory, exhorting mankind to seek wisdom, and warning them against worldly folly. Then comes the main body of the work (chapters 10-22), consisting of a series of proverbs, regular and metrical in form, inculcating moral virtues and condemning the corresponding vices. The third section (22, 17-24, 34) is composed of two different collections appended to the main series. The fourth section (chapters 25-29) announces itself as a collection of ancient proverbs gathered in the court of King Hezekiah, and attributed in that day to Solomon. This collection duplicates many of the proverbs in the preceding portion. The book then closes with an appendix, containing the words of Agur and the favorite proverbs of King Lemuel, as also a beautiful description of the virtuous woman.

In Hebrew this book is called *Mishlem*, meaning a collection of sayings of moral wisdom. The Hebrew word *maschal* has not exactly the meaning of our modern "proverb." A *maschal* is a "distichal composition." It is usually a "maxim," a condensation of wisdom into a single sentence in couplet form with parallelism of lines, antithetic or synonymous. Often, however, it extends over several statements, and becomes a sententious discourse. Hence in both the opening and closing sections of the book, the less strictly "proverbial" portions, there are passages which extend over several verses of praise or warning upon a single subject.

The Defiance of Evil

BY JEAN ZUBER, AN ALSATIAN ARTIST, BORN 1844.

✠

"He delivered me from my strong enemy, and from them which hated me: for they were too strong for me. . . . but the Lord was my stay."—Psalm 18, 17.

THE celebrated eighteenth psalm seems in thought and style the oldest and most purely "Davidic" of the series. It opens with a picture of the power and splendor of God when He defends His servants, and the terribleness with which He confronts the wicked. "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."

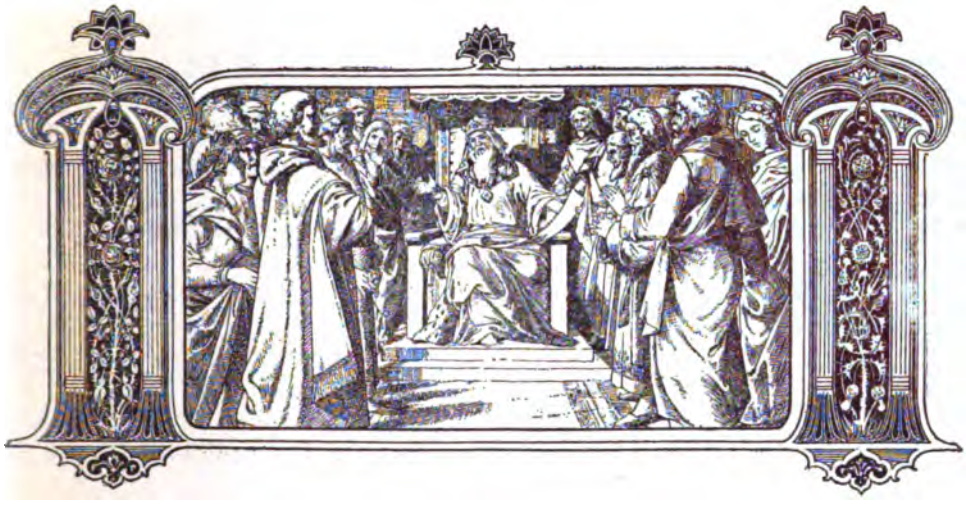
"In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears."

"Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth."

After this the song rises to triumph. Strong in God's aid, the singer has defied a power far mightier than himself, and has come forth successful. "Who is God save the Lord?" David's personal victories are described. "Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets."

The close is a prayer of praise. "Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore."

VI-52



THE BOOK OF

Proverbs

Chapter 1

1 The use of the proverbs. 7 An exhortation to fear God, and believe his word. 10 To avoid the enticings of sinners. 20 Wisdom complaineth of her contempt. 24 She threatheneth her contemners.

THE proverbs of Solomon the son of David, king of Israel;

2 To know wisdom and instruction; to perceive the words of understanding;

3 To receive the instruction of wisdom, justice, and judgment, and equity;

4 To give subtilty to the simple, to the young man knowledge and discretion.

5 A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

7 ¶ The fear of the LORD *is* the beginning of knowledge: *but* fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they *shall be* an ornament of grace unto thy head, and chains about thy neck.

10 ¶ My son, if sinners entice thee, consent thou not.

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

13 We shall find all precious substance, we shall fill our houses with spoil:
14 Cast in thy lot among us; let us all have one purse:
15 My son, walk not thou in the way with them; refrain thy foot from their path:
16 For their feet run to evil, and make haste to shed blood.
17 Surely in vain the net is spread in the sight of any bird.
18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.
19 So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.
20 ¶ Wisdom crieth without; she uttereth her voice in the streets:
21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,
22 How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?
23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.
24 ¶ Because I have called, and ye refused; I have stretched out my hand, and no man regarded;
25 But ye have set at nought all my counsel, and would none of my reproof:
26 I also will laugh at your calamity; I will mock when your fear cometh;
27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.
28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:
29 For that they hated knowledge, and did not choose the fear of the LORD:
30 They would none of my counsel: they despised all my reproof.
31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.
32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.
33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

Chapter 2

1 *Wisdom promiseth godliness to her children,* 10 *and safety from evil company,* 20 *and direction in good ways.*

MY son, if thou wilt receive my words, and hide my commandments with thee;
2 So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding;
3 Yea, if thou criest after knowledge, *and* liftest up thy voice for understanding;

"The Heavens Declare the Glory"

BY ALBERT RIEGER, A CONTEMPORARY AUSTRIAN LANDSCAPE ARTIST.

✠

"The heavens declare the glory of God; and the firmament sheweth his handy work."—Psalm 19, 1.

EQUALLY celebrated is the nineteenth psalm, a pure pæan of joy in God's beautiful works, and in His justice. It opens with the world known verse quoted above, and looks with widest metaphorical thought to the solemn teaching which the beauty of nature offers to us every hour.

"Day unto day uttereth speech, and night unto night sheweth knowledge.

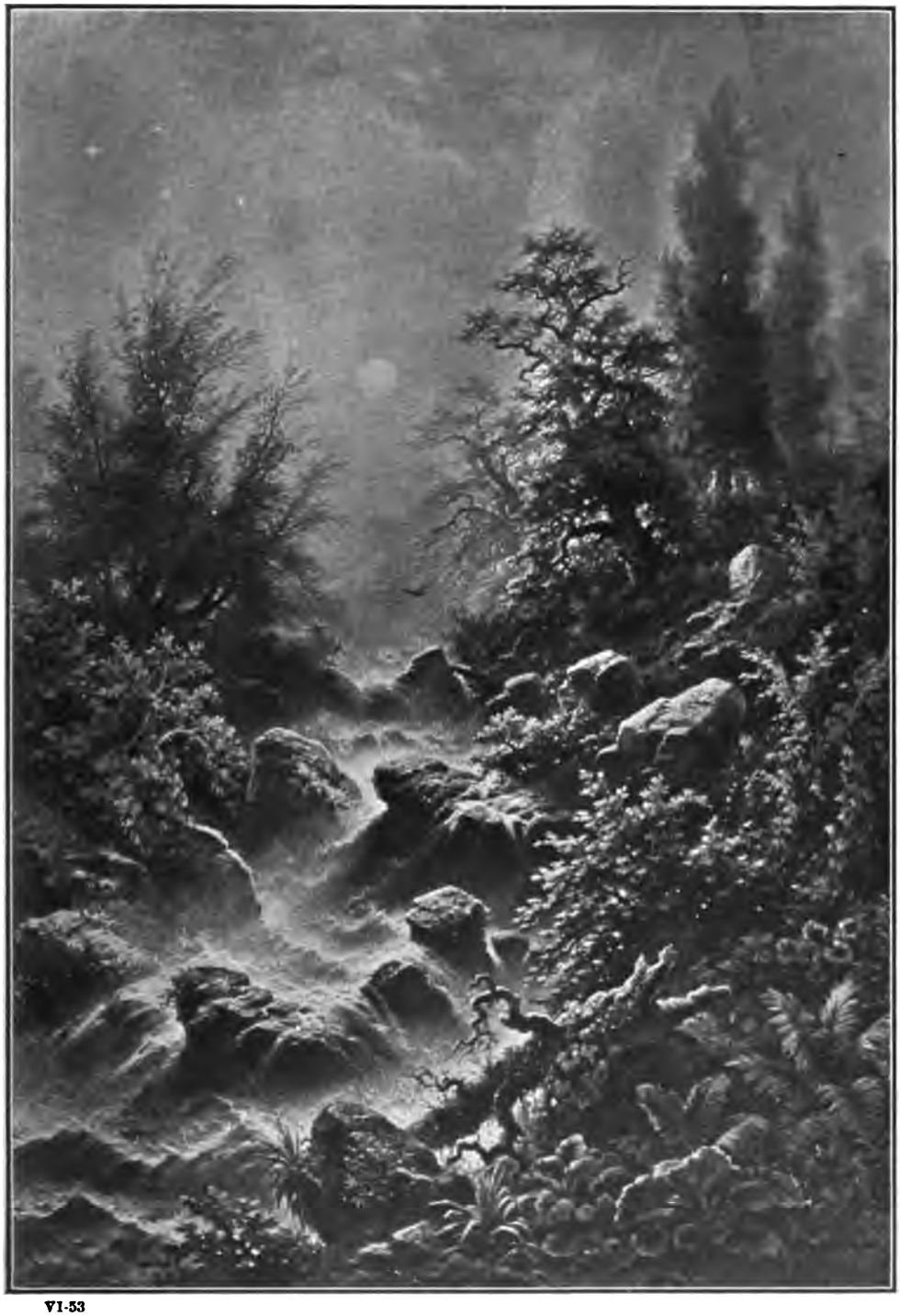
"There is no speech nor language, where their voice is not heard."

Then the psalmist turns to marvel at the wisdom of creation and its Creator: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."

"The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes."

"The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether."

"More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb."



VI-53

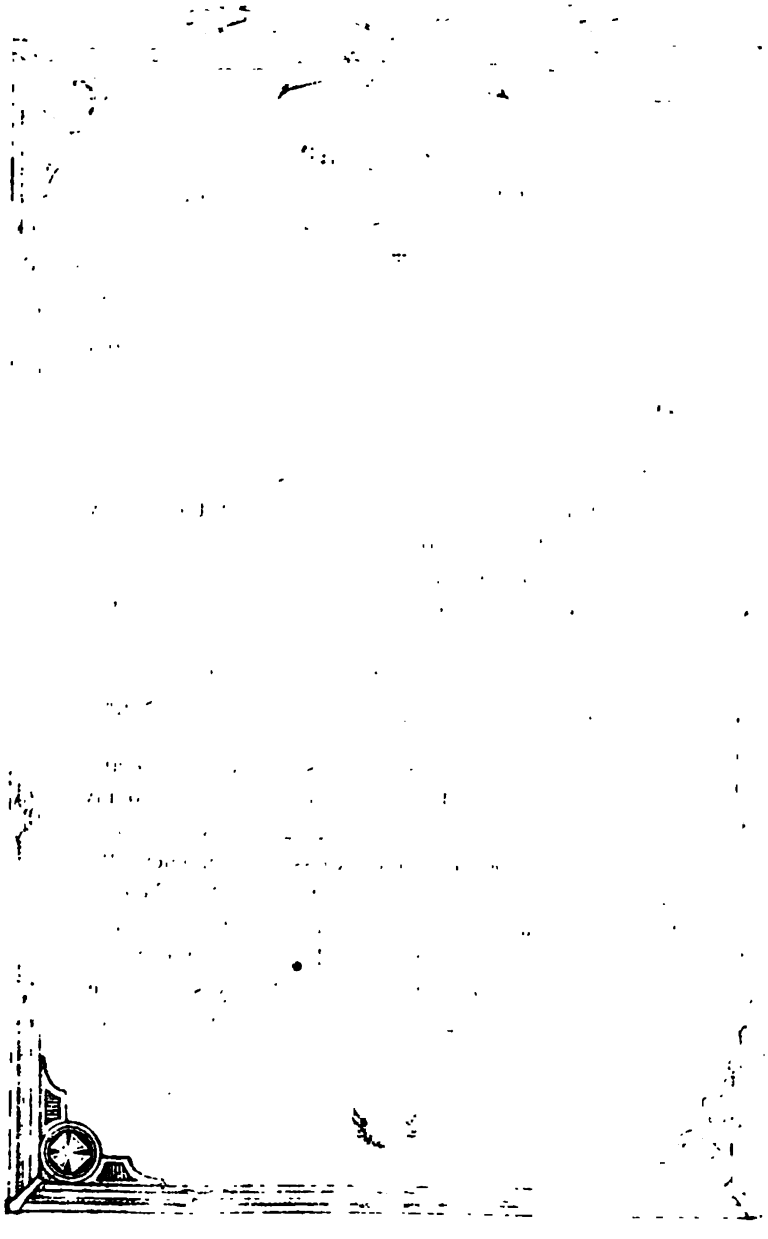
4 If thou seekest her as silver, and searchest for her as *for* hid
treasures;
5 Then shalt thou understand the fear of the LORD, and find the
knowledge of God.
6 For the LORD giveth wisdom: out of his mouth *cometh* knowledge
and understanding.
7 He layeth up sound wisdom for the righteous: *he is* a buckler
to them that walk uprightly.
8 He keepeth the paths of judgment, and preserveth the way of
his saints.
9 Then shalt thou understand righteousness, and judgment, and
equity; *yea*, every good path.
10 ¶ When wisdom entereth into thine heart, and knowledge is
pleasant unto thy soul;
11 Discretion shall preserve thee, understanding shall keep thee:
12 To deliver thee from the way of the evil *man*, from the man that
speaketh froward things;
13 Who leave the paths of uprightness, to walk in the ways of
darkness;
14 Who rejoice to do evil, *and* delight in the frowardness of the
wicked;
15 Whose ways *are* crooked, and *they* froward in their paths:
16 To deliver thee from the strange woman, *even* from the stranger
which flattereth with her words;
17 Which forsaketh the guide of her youth, and forgetteth the
covenant of her God.
18 For her house inclineth unto death, and her paths unto the dead.
19 None that go unto her return again, neither take they hold of the
paths of life.
20 That thou mayest walk in the way of good *men*, and keep the
paths of the righteous.
21 For the upright shall dwell in the land, and the perfect shall
remain in it.
22 But the wicked shall be cut off from the earth, and the trans-
gressors shall be rooted out of it.

Chapter 3

1 *An exhortation to obedience,* 5 *to faith,* 7 *to mortification,* 9 *to devotion,* 11 *to patience.* 13 *The happy gain of wisdom.* 19 *The power,* 21 *and the benefits of wisdom.* 27 *An exhortation to charitableness,* 30 *peaceableness,* 31 *and contentedness.* 33 *The cursed state of the wicked.*


Y son, forget not my law; but let thine heart keep my com-
mandments:
2 For length of days, and long life, and peace, shall they
add to thee.
3 Let not mercy and truth forsake thee: bind them about thy neck;
write them upon the table of thine heart:

4 So shalt thou find favour and good understanding in the sight
of God and man.
5 ¶ Trust in the LORD with all thine heart; and lean not unto thine
own understanding.
6 In all thy ways acknowledge him, and he shall direct thy paths.
7 ¶ Be not wise in thine own eyes: fear the LORD, and depart from
evil.
8 It shall be health to thy bowels, and marrow to thy bones.
9 Honour the LORD with thy substance, and with the firstfruits of all
thine increase:
10 So shall thy barns be filled with plenty, and thy presses shall
burst out with new wine.
11 ¶ My son, despise not the chastening of the LORD; neither be
weary of his correction:
12 For whom the LORD loveth he correcteth; even as a father the
son *in whom* he delighteth.
13 ¶ Happy *is* the man *that* findeth wisdom, and the man *that*
getteth understanding.
14 For the merchandise of it *is* better than the merchandise of
silver, and the gain thereof than fine gold.
15 She *is* more precious than rubies: and all the things thou canst
desire are not to be compared unto her.
16 Length of days *is* in her right hand; *and* in her left hand riches
and honour.
17 Her ways *are* ways of pleasantness, and all her paths *are* peace.
18 She *is* a tree of life to them that lay hold upon her: and happy
is every one that retaineth her.
19 The LORD by wisdom hath founded the earth; by understand-
ing hath he established the heavens.
20 By his knowledge the depths are broken up, and the clouds drop
down the dew.
21 ¶ My son, let not them depart from thine eyes: keep sound
wisdom and discretion:
22 So shall they be life unto thy soul, and grace to thy neck.
23 Then shalt thou walk in thy way safely, and thy foot shall not
stumble.
24 When thou liest down, thou shalt not be afraid: yea, thou shalt
lie down, and thy sleep shall be sweet.
25 Be not afraid of sudden fear, neither of the desolation of the
wicked, when it cometh.
26 For the LORD shall be thy confidence, and shall keep thy foot
from being taken.
27 ¶ Withhold not good from them to whom it is due, when it is
in the power of thine hand to do *it*.
28 Say not unto thy neighbour, Go, and come again, and to-mor-
row I will give; when thou hast it by thee.



The Agony

BY JOSEPH FÜHRICH, A BOHEMIAN ARTIST OF THE NAZARINE SCHOOL.

✠

"My God, my God, why hast thou forsaken me?"—Psalm 22, 1.

THE solemn twenty-second psalm opens with the awful outcry echoed by Christ upon the cross, "Why hast thou forsaken me?" Then it sweeps onward through tragic passages descriptive of the psalmist's misery, but closely applicable, as the Church has applied them throughout, to the sorrows of the earthly life of Christ, the agony of His passion.

"For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet."

"I may tell all my bones: they look and stare upon me."

"They part my garments among them, and cast lots upon my vesture."

After this the psalm rises above its sorrow to praise and highest confidence. "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee." Looking beyond the darkness of the moment, the sufferer prophesies the glory of the future: "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee." He sees the purpose of the agony. "They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this."

VI-51

29 Devise not evil against thy neighbour, seeing he dwelleth securely by thee.
30 ¶ Strive not with a man without cause, if he have done thee no harm.
31 ¶ Envy thou not the oppressor, and choose none of his ways.
32 For the froward *is* abomination to the LORD: but his secret *is* with the righteous.
33 ¶ The curse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just.
34 Surely he scorneth the scorners: but he giveth grace unto the lowly.
35 The wise shall inherit glory: but shame shall be the promotion of fools.

Chapter 4

1 Solomon, to persuade obedience, 3 sheweth what instruction he had of his parents, 5 to study wisdom, 14 and to shun the path of the wicked. 20 He exhorteth to faith, 23 and sanctification.

HEAR, ye children, the instruction of a father, and attend to know understanding.
2 For I give you good doctrine, forsake ye not my law.
3 For I was my father's son, tender and only *beloved* in the sight of my mother.
4 He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.
5 Get wisdom, get understanding; forget *it* not; neither decline from the words of my mouth.
6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.
7 Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding.
8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.
9 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.
10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.
11 I have taught thee in the way of wisdom; I have led thee in right paths.
12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.
13 Take fast hold of instruction: let *her* not go: keep her; for she *is* thy life.
14 ¶ Enter not into the path of the wicked, and go not in the way of evil *men*.
15 Avoid it, pass not by it, turn from it, and pass away.
16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause *some* to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.
18 But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.
19 The way of the wicked *is* as darkness: they know not at what they stumble.
20 ¶ My son, attend to my words: incline thine ear unto my sayings.
21 Let them not depart from thine eyes; keep them in the midst of thine heart.
22 For they *are* life unto those that find them, and health to all their flesh.
23 ¶ Keep thy heart with all diligence; for out of it *are* the issues of life.
24 Put away from thee a froward mouth, and perverse lips put far from thee.
25 Let thine eyes look right on, and let thine eyelids look straight before thee.
26 Ponder the path of thy feet, and let all thy ways be established.
27 Turn not to the right hand nor to the left; remove thy foot from evil.

Chapter 5

1 Solomon exhorteth to the study of wisdom. 3 He showeth the mischief of whoredom and riot. 15 He exhorteth to contentedness, liberality and chastity. 22 The wicked are overtaken with their own sins.

MY son, attend unto my wisdom, *and* bow thine ear to my understanding:
2 That thou mayest regard discretion, and *that* thy lips may keep knowledge.
3 ¶ For the lips of a strange woman drop *as* an honeycomb, and her mouth *is* smoother than oil.
4 But her end is bitter as wormwood, sharp as a two-edged sword.
5 Her feet go down to death; her steps take hold on hell.
6 Lest thou shouldest ponder the path of life, her ways are moveable, *that* thou canst not know *them*.
7 Hear me now therefore, O ye children, and depart not from the words of my mouth.
8 Remove thy way from her, and come not nigh the door of her house:
9 Lest thou give thine honour unto others, and thy years unto the cruel:
10 Lest strangers be filled with thy wealth; and thy labours *be* in the house of a stranger;
11 And thou mourn at the last, when thy flesh and thy body are consumed,
12 And say, How have I hated instruction, and my heart despised reproof;

"In Green Pastures"

BY ROSA BONHEUR, THE CELEBRATED FRENCH ANIMAL PAINTER, BORN 1822.

✠

"He maketh me to lie down in green pastures: he leadeth me beside the still waters."—Psalm 23, 2.

NO other psalm perhaps has been so widely sung as the twenty-third. Its simplicity, its childlike confidence, express religion's purest form. It seems to look back to David's sheep-watching days upon the hills near Bethlehem.

"The Lord is my shepherd; I shall not want.

"He maketh me to lie down in green pastures: he leadeth me beside the still waters.

"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake."

The psalm's calm fortitude amid the darkness of death has soothed the passage of many a trembling soul. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

VI-55

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!
14 I was almost in all evil in the midst of the congregation and assembly.
15 ¶ Drink waters out of thine own cistern, and running waters out of thine own well.
16 Let thy fountains be dispersed abroad, *and* rivers of waters in the streets.[1]
17 Let them be only thine own, and not strangers with thee.
18 Let thy fountain be blessed: and rejoice with the wife of thy youth.
19 *Let her be as* the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.
20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?
21 For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.
22 ¶ His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.
23 He shall die without instruction; and in the greatness of his folly he shall go astray.

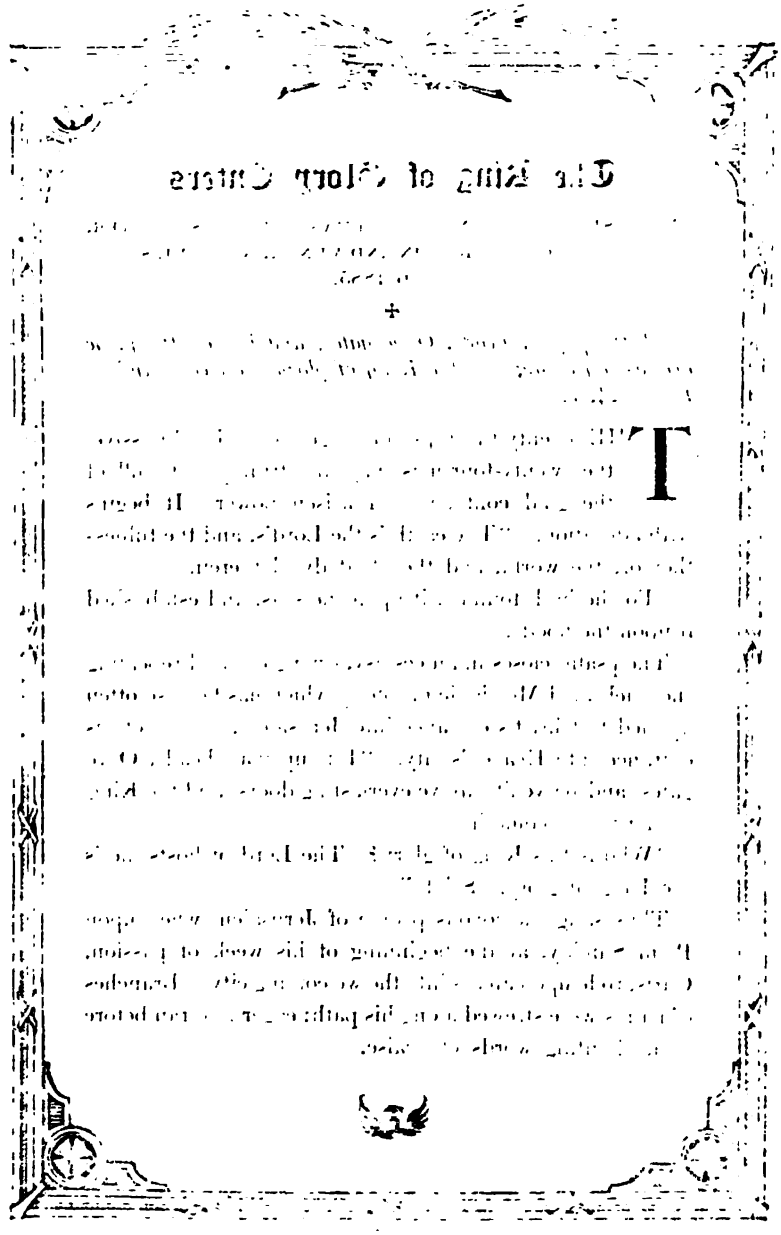
Chapter 6

1 *Against suretyship,* 6 *idleness,* 12 *and mischievousness.* 16 *Seven things hateful to God.* 20 *The blessings of obedience.* 25 *The mischiefs of whoredom.*

MY son, if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger,
2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.
3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure of thy friend.
4 Give not sleep to thine eyes, nor slumber to thine eyelids.
5 Deliver thyself as a roe from the hand *of the hunter,* and as a bird from the hand of the fowler.
6 ¶ Go to the ant, thou sluggard; consider her ways, and be wise:
7 Which having no guide, overseer, or ruler,
8 Provideth her meat in the summer, *and* gathereth her food in the harvest.
9 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?
10 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:
11 So shall thy poverty come as one that travelleth, and thy want as an armed man.

[1]The Revised Version makes this verse a question, and so avoids its opposition to the context.

12 ¶ A naughty person, a wicked man, walketh with a froward mouth.
13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;
14 Frowardness *is* in his heart, he deviseth mischief continually; he soweth discord.
15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.
16 ¶ These six *things* doth the LORD hate: yea, seven *are* an abomination unto him:
17 A proud look, a lying tongue, and hands that shed innocent blood,
18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,
19 A false witness *that* speaketh lies, and he that soweth discord among brethren.
20 ¶ My son, keep thy father's commandment, and forsake not the law of thy mother:
21 Bind them continually upon thine heart, *and* tie them about thy neck.
22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.
23 For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life:
24 To keep thee from the evil woman, from the flattery of the tongue of a strange woman.
25 Lust not after her beauty in thine heart; neither let her take thee with her eyelids.
26 For by means of a whorish woman *a man is brought* to a piece of bread: and the adulteress will hunt for the precious life.
27 Can a man take fire in his bosom, and his clothes not be burned?
28 Can one go upon hot coals, and his feet not be burned?
29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.
30 *Men* do not despise a thief, if he steal to satisfy his soul when he is hungry;
31 But *if* he be found, he shall restore sevenfold; he shall give all the substance of his house.
32 *But* whoso committed adultery with a woman lacketh understanding: he *that* doeth it destroyeth his own soul.
33 A wound and dishonour shall he get; and his reproach shall not be wiped away.
34 For jealousy *is* the rage of a man: therefore he will not spare in the day of vengeance.
35 He will not regard any ransom; neither will he rest content, though thou givest many gifts.



The King of Glory Enters

BY ERNST DEGER, A NOTED GERMAN RELIGIOUS PAINTER, MEMBER OF THE BERLIN AND MUNICH ACADEMIES, DIED 1885.

✣

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in."—Psalm 24, 7.

THE twenty-third psalm is gentle and submissive, the twenty-fourth is majestic, triumphant, full of the glad confidence of arisen power. It begins with adoration. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

"For he hath founded it upon the seas, and established it upon the floods."

The psalm closes in an ecstasy, crying out and repeating the celebrated Messianic prophecy which has been so often applied to Christ's entrance into Jerusalem, typical of his entrance into Heaven's city. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

"Who is this King of glory? The Lord of hosts, he is the King of glory. Selah."

Thus sang the joyous people of Jerusalem when upon Palm Sunday, at the beginning of his week of passion, Christ rode upon an ass into the welcoming city. Branches of palms were strewed along his path; eager folk ran before him, chanting words of praise.

VI-56

Chapter 7

1 Solomon persuaded to a sincere and kind familiarity with wisdom. 6 In an example of his own experience, he sheweth 10 the cunning of a whore, 22 and the desperate simplicity of a young wanton. 24 He dehorteth from such wickedness.

MY son, keep my words, and lay up my commandments with thee.
2 Keep my commandments, and live; and my law as the apple of thine eye.
3 Bind them upon thy fingers, write them upon the table of thine heart.
4 Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman:
5 That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.
6 ¶ For at the window of my house I looked through my casement,
7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding,
8 Passing through the street near her corner; and he went the way to her house,
9 In the twilight, in the evening, in the black and dark night:
10 And, behold, there met him a woman *with* the attire of an harlot, and subtil of heart.
11 (She *is* loud and stubborn; her feet abide not in her house:
12 Now *is she* without, now in the streets, and lieth in wait at every corner.)
13 So she caught him, and kissed him, *and* with an impudent face said unto him,
14 *I have* peace offerings with me; this day have I paid my vows.
15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.
16 I have decked my bed with coverings of tapestry, with carved *works*, with fine linen of Egypt.
17 I have perfumed my bed with myrrh, aloes, and cinnamon.
18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.
19 For the goodman *is* not at home, he is gone a long journey:
20 He hath taken a bag of money with him, *and* will come home at the day appointed.
21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.
22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;
23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it *is* for his life.
24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not astray in her paths.
26 For she hath cast down many wounded: yea, many strong *men* have been slain by her.
27 Her house *is* the way to hell, going down to the chambers of death.

Chapter 8

1 *The fame,* 6 *and evidency of wisdom.* 10 *The excellency,* 12 *the nature,* 15 *the power,* 18 *the riches,* 22 *and the eternity of wisdom.* 32 *Wisdom is to be desired for the blessedness it bringeth.*


OTH not wisdom cry? and understanding put forth her voice?
2 She standeth in the top of high places, by the way in the places of the paths.
3 She crieth at the gates, at the entry of the city, at the coming in at the doors.
4 Unto you, O men, I call; and my voice *is* to the sons of man.
5 O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.
6 Hear; for I will speak of excellent things: and the opening of my lips *shall be* right things.
7 For my mouth shall speak truth; and wickedness *is* an abomination to my lips.
8 All the words of my mouth *are* in righteousness; *there is* nothing froward or perverse in them.
9 They *are* all plain to him that understandeth, and right to them that find knowledge.
10 Receive my instruction, and not silver; and knowledge rather than choice gold.
11 For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.
12 I wisdom dwell with prudence, and find out knowledge of witty inventions.
13 The fear of the LORD *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.
14 Counsel *is* mine, and sound wisdom: I *am* understanding; I have strength.
15 By me kings reign, and princes decree justice.
16 By me princes rule, and nobles, *even* all the judges of the earth.
17 I love them that love me; and those that seek me early shall find me.
18 Riches and honour *are* with me; *yea,* durable riches and righteousness.
19 My fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver.
20 I lead in the way of righteousness, in the midst of the paths of judgment:
21 That I may cause those that love me to inherit substance; and I will fill their treasures.

"Teach Me Thy Way"

BY BERNHARD PLOCKHORST, A CONTEMPORARY GERMAN ARTIST, NOTED FOR HIS BIBLICAL PAINTINGS.

✠

"When my father and my mother forsake me, then the Lord will take me up."—Psalm 27, 10.

THE marvellous series of prophetic and ecstatic psalms which culminate in the twenty-fourth, are followed by others more personal and individual. These are prayers for aid, from which we gather such verses as follow: "The meek will he guide in judgment: and the meek will he teach his way."

"Judge me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide."

"I will wash mine hands in innocency; so will I compass thine altar, O Lord."

"My foot standeth in an even place: in the congregations will I bless the Lord."

Particularly appealing is the twenty-seventh psalm, with its verses so appropriate for children. Its thought is of a protecting care which is still present to guide and shelter the orphan when father and mother are gone, of a spirit ever hovering above us all, and directing our steps. "Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies."

VI-57

22 The LORD possessed me in the beginning of his way, before
his works of old.
23 I was set up from everlasting, from the beginning, or ever the
earth was.
24 When *there were* no depths, I was brought forth; when *there*
were no fountains abounding with water.
25 Before the mountains were settled, before the hills was I brought
forth:
26 While as yet he had not made the earth, nor the fields, nor the
highest part of the dust of the world.
27 When he prepared the heavens, I *was* there: when he set a
compass upon the face of the depth:
28 When he established the clouds above: when he strengthened
the fountains of the deep:
29 When he gave to the sea his decree, that the waters should not
pass his commandment: when he appointed the foundations of the
earth:
30 Then I was by him, *as* one brought up *with him:* and I was
daily *his* delight, rejoicing always before him;
31 Rejoicing in the habitable part of his earth; and my delights
were with the sons of men.
32 Now therefore hearken unto me, O ye children: for blessed *are*
they that keep my ways.
33 Hear instruction, and be wise, and refuse it not.
34 Blessed *is* the man that heareth me, watching daily at my gates,
waiting at the posts of my doors.
35 For whoso findeth me findeth life, and shall obtain favour of
the LORD.
36 But he that sinneth against me wrongeth his own soul: all they
that hate me love death.

Chapter 9

1 *The discipline,* 4 *and doctrine of wisdom.* 13 *The custom,* 16 *and error of folly.*

WISDOM hath builded her house, she hath hewn out her seven
pillars:
2 She hath killed her beasts; she hath mingled her wine;
she hath also furnished her table.
3 She hath sent forth her maidens: she crieth upon the highest
places of the city.
4 Whoso *is* simple, let him turn in hither: *as for* him that wanteth
understanding, she saith to him,
5 Come, eat of my bread, and drink of the wine *which* I have
mingled.
6 Forsake the foolish, and live; and go in the way of understanding.
7 He that reproveth a scorner getteth to himself shame: and he that
rebuketh a wicked *man getteth* himself a blot.

8 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.
9 Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning.
10 The fear of the LORD *is* the beginning of wisdom: and the knowledge of the holy *is* understanding.
11 For by me thy days shall be multiplied, and the years of thy life shall be increased.
12 If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear *it*.
13 ¶ A foolish woman *is* clamorous: *she is* simple and knoweth nothing.
14 For she sitteth at the door of her house, on a seat in the high places of the city,
15 To call passengers who go right on their ways:
16 Whoso *is* simple, let him turn in hither; and *as for* him that wanteth understanding, she saith to him,
17 Stolen waters are sweet, and bread *eaten* in secret is pleasant.
18 But he knoweth not that the dead *are* there; *and that* her guests *are* in the depths of hell.

Chapter 10

From this chapter to the five and twentieth are sundry observations of moral virtues, and their contrary vices.

THE proverbs of Solomon. A wise son maketh a glad father: but a foolish son *is* the heaviness of his mother.
2 Treasures of wickedness profit nothing: but righteousness delivereth from death.
3 The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.
4 He becometh poor that dealeth *with* a slack hand: but the hand of the diligent maketh rich.
5 He that gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* a son that causeth shame.
6 Blessings *are* upon the head of the just: but violence covereth the mouth of the wicked.
7 The memory of the just *is* blessed: but the name of the wicked shall rot.
8 The wise in heart will receive commandments: but a prating fool shall fall.
9 He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.
10 He that winketh with the eye causeth sorrow: but a prating fool shall fall.[1]
11 The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.
12 Hatred stirreth up strifes: but love covereth all sins.

[1]This proverb differs from those around it in that two vices are contrasted instead of a vice and virtue.

"Joy Cometh in the Morning"

BY PROFESSOR JOHANNES SCHILLING, A CONTEMPORARY GERMAN SCULPTOR.

✠

"For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning."—Psalm 30, 5.

WITH the twenty-ninth psalm we reach again an outburst of highest joy. "Give unto the Lord, O ye mighty, give unto the Lord glory and strength.

"Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

"The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters.

"The voice of the Lord is powerful; the voice of the Lord is full of majesty."

This mood continues through the next following psalms. They are full of a great and overflowing joy, which soon surges up again into the divine thought of a resurrection. "O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

"Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.

"For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning."

VI-58

13 In the lips of him that hath understanding wisdom is found:
but a rod *is* for the back of him that is void of understanding.
14 Wise *men* lay up knowledge: but the mouth of the foolish *is*
near destruction.
15 The rich man's wealth *is* his strong city: the destruction of the
poor *is* their poverty.
16 The labour of the righteous *tendeth* to life: the fruit of the wicked
to sin.
17 He *is in* the way of life that keepeth instruction: but he that
refuseth reproof erreth.
18 He that hideth hatred *with* lying lips, and he that uttereth a
slander, *is* a fool.
19 In the multitude of words there wanteth not sin: but he that
refraineth his lips *is* wise.
20 The tongue of the just *is as* choice silver: the heart of the wicked
is little worth.
21 The lips of the righteous feed many: but fools die for want of
wisdom.
22 The blessing of the LORD, it maketh rich, and he addeth no
sorrow with it.
23 *It is* as sport to a fool to do mischief; but a man of understand-
ing hath wisdom.
24 The fear of the wicked, it shall come upon him: but the desire
of the righteous shall be granted.
25 As the whirlwind passeth, so *is* the wicked no *more:* but the
righteous *is* an everlasting foundation.
26 As vinegar to the teeth, and as smoke to the eyes, so *is* the slug-
gard to them that send him.
27 The fear of the LORD prolongeth days: but the years of the
wicked shall be shortened.
28 The hope of the righteous *shall be* gladness: but the expectation
of the wicked shall perish.
29 The way of the LORD *is* strength to the upright: but destruction
shall be to the workers of iniquity.
30 The righteous shall never be removed: but the wicked shall
not inhabit the earth.
31 The mouth of the just bringeth forth wisdom: but the froward
tongue shall be cut out.
32 The lips of the righteous know what is acceptable: but the
mouth of the wicked *speaketh* frowardness.

Chapter 11

A FALSE balance *is* abomination to the LORD: but a just
weight *is* his delight.
2 *When* pride cometh, then cometh shame: but with the
lowly *is* wisdom.

3 The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.
4 Riches profit not in the day of wrath: but righteousness delivereth from death.
5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.
6 The righteousness of the upright shall deliver them: but transgressors shall be taken in *their own* naughtiness.
7 When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth.
8 The righteous is delivered out of trouble, and the wicked cometh in his stead.
9 An hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered.
10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish *there is* shouting.
11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.
12 He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.
13 A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.
14 Where no counsel *is*, the people fall: but in the multitude of counsellors *here is* safety.
15 He that is surety for a stranger shall smart *for it:* and he that hateth suretyship is sure.
16 A gracious woman retaineth honour: and strong *men* retain riches.
17 The merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh.
18 The wicked worketh a deceitful work: but to him that soweth righteousness *shall be* a sure reward.
19 As righteousness *tendeth* to life: so he that pursueth evil *pursueth it* to his own death.
20 They that are of a froward heart *are* abomination to the LORD: but *such as are* upright in *their* way *are* his delight.
21 *Though* hand *join* in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.
22 *As* a jewel of gold in a swine's snout, *so is* a fair woman which is without discretion.
23 The desire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.
24 There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.
25 The liberal soul shall be made fat: and he that watereth shall be watered also himself.

"Have Mercy Upon Me"

FROM THE BIBLICAL SERIES BY JULIUS SCHNORR.

✠

"Have mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly."—Psalm 31, 9.

THE thirty-first psalm is one of those which seem to connect themselves most intimately with David's personal experiences, though tradition has sometimes assigned its authorship to the prophet Jeremiah. The singer, if not David then one whose experiences had been like unto David's, describes the grief and illness of his present life, the exile from men and bodily danger which he has formerly undergone. "For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

"I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me."

"For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life."

Then the singer asserts his faith, his unshaken confidence, "But I trusted in thee, O Lord: I said, Thou art my God." He speaks as David might have spoken in Jerusalem, "Blessed be the Lord: for he hath shewed me his marvellous kindness in a strong city." Then with the wisdom born only of long living in the ways of God, the singer closes, with the brave assurance "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

VI-59

26 He that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth *it.*
27 He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.
28 He that trusteth in his riches shall fall; but the righteous shall flourish as a branch.
29 He that troubleth his own house shall inherit the wind: and the fool *shall be* servant to the wise of heart.
30 The fruit of the righteous *is* a tree of life; and he that winneth souls *is* wise.
31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

Chapter 12

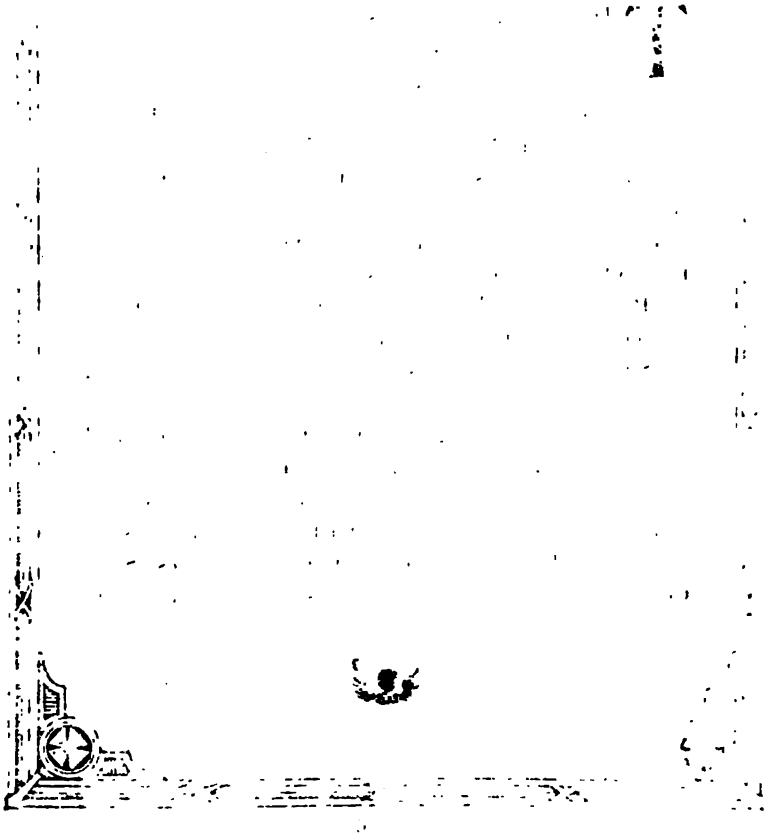
WHOSO loveth instruction[1] loveth knowledge: but he that hateth reproof *is* brutish.
2 A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.
3 A man shall not be established by wickedness: but the root of the righteous shall not be moved.
4 A virtuous woman *is* a crown to her husband: but she that maketh ashamed *is* as rottenness in his bones.
5 The thoughts of the righteous *are* right: *but* the counsels of the wicked *are* deceit.
6 The words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them.
7 The wicked are overthrown, and *are* not: but the house of the righteous shall stand.
8 A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.
9 *He that is* despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread.
10 A righteous *man* regardeth the life of his beast: but the tender mercies of the wicked *are* cruel.
11 He that tilleth his land shall be satisfied with bread: but he that followeth vain *persons is* void of understanding.
12 The wicked desireth the net of evil *men:* but the root of the righteous yieldeth *fruit.*
13 The wicked is snared by the transgression of *his* lips: but the just shall come out of trouble.
14 A man shall be satisfied with good by the fruit of *his* mouth: and the recompence of a man's hands shall be rendered unto him.
15 The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.

[1]The Revised Version changes "instruction" to "correction."

16 A fool's wrath is presently known: but a prudent *man* covereth shame.
17 *He that* speaketh truth sheweth forth righteousness: but a false witness deceit.
18 There is that speaketh like the piercings of a sword: but the tongue of the wise *is* health.
19 The lip of truth shall be established for ever: but a lying tongue *is* but for a moment.
20 Deceit *is* in the heart of them that imagine evil: but to the counsellors of peace *is* joy.
21 There shall no evil happen to the just: but the wicked shall be filled with mischief.
22 Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.
23 A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.
24 The hand of the diligent shall bear rule: but the slothful shall be under tribute.
25 Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.
26 The righteous *is* more excellent than his neighbour: but the way of the wicked seduceth them.
27 The slothful *man* roasteth not that which he took in hunting: but the substance of a diligent man is precious.
28 In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

Chapter 13

1 A WISE son *heareth* his father's instruction: but a scorner heareth not rebuke.
2 A man shall eat good by the fruit of *his* mouth: but the soul of the transgressors *shall eat* violence.
3 He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction.
4 The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat.
5 A righteous *man* hateth lying; but a wicked *man* is loathsome, and cometh to shame.
6 Righteousness keepeth *him that is* upright in the way: but wickedness overthroweth the sinner.
7 There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches.
8 The ransom of a man's life *are* his riches: but the poor heareth not rebuke.
9 The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.



"Rejoice in the Lord"

AFTER RAPHAEL. THE ORIGINAL IS IN THE DRESDEN GALLERY.

✠

"Rejoice in the Lord, O ye righteous: for praise is comely for the upright."—Psalm 33, 1.

THE thirty-third psalm is the first "chorus," a great national or universal hymn in which all men are called to join. The words of the singer here assume the plural form, "Our soul waiteth for the Lord!" God is sung to as "our" help, "our" shield. The various musical instruments are named and assembled for a chorus.

The psalm opens with a summons: "Rejoice in the Lord, O ye righteous: for praise is comely for the upright.

"Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings.

"Sing unto him a new song; play skilfully with a loud noise."

The body of the song then describes the creation, and chants of God's power and glory. The psalm is often associated with Saint Cecilia, who is regarded by tradition as the inventor of the organ, and hence the patron saint of music. Raphael's celebrated picture makes Saint Cecilia the center of the great chorus of earth and heaven.

VI-60

10 Only by pride cometh contention: but with the well advised *is* wisdom.
11 Wealth *gotten* by vanity shall be diminished: but he that gathereth by labour shall increase.
12 Hope deferred maketh the heart sick: but *when* the desire cometh, *it is* a tree of life.
13 Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.
14 The law of the wise *is* a fountain of life, to depart from the snares of death.
15 Good understanding giveth favour: but the way of transgressors *is* hard.
16 Every prudent *man* dealeth with knowledge: but a fool layeth open *his* folly.
17 A wicked messenger falleth into mischief: but a faithful ambassador *is* health.
18 Poverty and shame *shall be to* him that refuseth instruction: but he that regardeth reproof shall be honoured.
19 The desire accomplished is sweet to the soul: but *it is* abomination to fools to depart from evil.
20 He that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed.
21 Evil pursueth sinners: but to the righteous good shall be repaid.
22 A good *man* leaveth an inheritance to his children's children: and the wealth of the sinner *is* laid up for the just.
23 Much food *is in* the tillage of the poor: but there is *that is* destroyed for want of judgment.
24 He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.
25 The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

Chapter 14

EVERY wise woman buildeth her house: but the foolish plucketh it down with her hands.
2 He that walketh in his uprightness feareth the LORD: but *he that is* perverse in his ways despiseth him.
3 In the mouth of the foolish *is* a rod of pride: but the lips of the wise shall preserve them.
4 Where no oxen *are*, the crib *is* clean: but much increase *is* by the strength of the ox.
5 A faithful witness will not lie: but a false witness will utter lies.
6 A scorner seeketh wisdom, and *findeth it* not: but knowledge *is* easy unto him that understandeth.

7 Go from the presence of a foolish man, when thou perceivest
not *in him* the lips of knowledge.[1]
8 The wisdom of the prudent *is* to understand his way: but the
folly of fools *is* deceit.
9 Fools make a mock at sin: but among the righteous *there is*
favour.
10 The heart knoweth his own bitterness; and a stranger doth not
intermeddle with his joy.
11 The house of the wicked shall be overthrown: but the taber-
nacle of the upright shall flourish.
12 There is a way which seemeth right unto a man, but the end
thereof *are* the ways of death.
13 Even in laughter the heart is sorrowful; and the end of that
mirth *is* heaviness.
14 The backslider in heart shall be filled with his own ways: and
a good man *shall be satisfied* from himself.
15 The simple believeth every word: but the prudent *man* looketh
well to his going.
16 A wise *man* feareth, and departeth from evil: but the fool
rageth, and is confident.
17 *He that is* soon angry dealeth foolishly: and a man of wicked
devices is hated.
18 The simple inherit folly: but the prudent are crowned with
knowledge.
19 The evil bow before the good; and the wicked at the gates of the
righteous.
20 The poor is hated even of his own neighbour: but the rich *hath*
many friends.
21 He that despiseth his neighbour sinneth: but he that hath mercy
on the poor, happy *is* he.
22 Do they not err that devise evil? but mercy and truth *shall be*
to them that devise good.
23 In all labour there is profit: but the talk of the lips *tendeth* only
to penury.
24 The crown of the wise *is* their riches: *but* the foolishness of fools
is folly.
25 A true witness delivereth souls: but a deceitful *witness* speaketh
lies.
26 In the fear of the LORD *is* strong confidence: and his children
shall have a place of refuge.
27 The fear of the LORD *is* a fountain of life, to depart from the
snares of death.
28 In the multitude of people *is* the king's honour: but in the want
of people *is* the destruction of the prince.

[1]Revised Version, "Go into the presence of a foolish man, and thou shalt not perceive in him the lips of knowledge."

"Make Me to Know Mine End"

BY A. D. RAHN, A CONTEMPORARY AMERICAN ARTIST.

✠

"He heapeth up riches, and knoweth not who shall gather them."—Psalm 39, 6.

THE psalms following the thirty-third begin to take more and more thought of the position of the wicked, of their temporary prosperity, and of the certainty that it cannot endure. The verses grow full of warnings as to the inevitable result of evil courses. "I have seen the wicked in great power, and spreading himself like a green bay tree.

"Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found."

This solemn facing of death casts its shadow over all these psalms. "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

"Behold, thou hast made my days as an handbreath; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.

"Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them."

Thus with earnest warning against avarice, the psalmist points out that each of us is but "a sojourner" here, as have been all our predecessors.

VI-61—Copyright, 1891, by Frank E. Wright.

29 *He that is* slow to wrath *is* of great understanding: but *he that is* hasty of spirit exalteth folly.
30 A sound heart *is* the life of the flesh: but envy the rottenness of the bones.
31 He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.
32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.
33 Wisdom resteth in the heart of him that hath understanding: but *that which is* in the midst of fools is made known.
34 Righteousness exalteth a nation: but sin *is* a reproach to any people.
35 The king's favour *is* toward a wise servant: but his wrath is *against* him that causeth shame.

Chapter 15

A SOFT answer turneth away wrath; but grievous words stir up anger.
2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.
3 The eyes of the LORD *are* in every place, beholding the evil and the good.
4 A wholesome tongue *is* a tree of life: but perverseness therein *is* a breach in the spirit.
5 A fool despiseth his father's instruction: but he that regardeth reproof is prudent.
6 In the house of the righteous *is* much treasure: but in the revenues of the wicked is trouble.
7 The lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so.
8 The sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.
9 The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteousness.
10 Correction *is* grievous unto him that forsaketh the way: *and* he that hateth reproof shall die.
11 Hell and destruction *are* before the LORD: how much more then the hearts of the children of men?
12 A scorner loveth not one that reproveth him: neither will he go unto the wise.
13 A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.
14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.
15 All the days of the afflicted *are* evil: but he that is of a merry heart *hath* a continual feast.

"As the Hart Panteth"

BY W. WEIMAR, A RECENT GERMAN ARTIST.

✠

"As the hart panteth after the water brooks, so panteth my soul after thee, O God."—Psalm 42, 1.

VERY widely known among all peoples is the forty-second psalm. It opens the second section or "book" of the psalms, by giving voice to the infinite longing of the soul to be with God, "as the hart panteth after the water brooks." The cry is repeated: "My soul thirsteth for God, for the living God: when shall I come and appear before God?"

It protests the emptiness of life when this must be lived in the company of the irreligious. "As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?"

It speaks of world-weariness, "Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me." Yet in the end the singer places himself wholly within God's hands. This mood of depression, this sense of the little worth of all earthly things, the longing to be done with them and at home with God, is the keynote of the psalm.

VI-62

5 Every one *that is* proud in heart *is* an abomination to the LORD: *though* hand *join* in hand, he shall not be unpunished.
6 By mercy and truth iniquity is purged: and by the fear of the LORD *men* depart from evil.
7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.
8 Better *is* a little with righteousness than great revenues without right.
9 A man's heart deviseth his way: but the LORD directeth his steps.
10 A divine sentenee *is* in the lips of the king: his mouth transgresseth not in judgment.
11 A just weight and balance *are* the LORD'S: all the weights of the bag *are* his works.
12 *It is* an abomination to kings to commit wickedness: for the throne is established by righteousness.
13 Righteous lips *are* the delight of kings; and they love him that speaketh right.
14 The wrath of a king *is as* messengers of death: but a wise man will pacify it.
15 In the light of the king's countenance *is* life; and his favour *is* as a cloud of the latter rain.
16 How much better *is it* to get wisdom than gold? and to get understanding rather to be chosen than silver?
17 The highway of the upright *is* to depart from evil: he that keepeth his way preserveth his soul.
18 Pride *goeth* before destruction, and an haughty spirit before a fall.
19 Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud.
20 He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy *is* he.
21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.
22 Understanding *is* a wellspring of life unto him that hath it: but the instruction of fools *is* folly.
23 The heart of the wise teacheth his mouth, and addeth learning to his lips.
24 Pleasant words *are as* an honeycomb, sweet to the soul, and health to the bones.
25 There is a way that seemeth right unto a man, but the end thereof *are* the ways of death.
26 He that laboureth, laboureth for himself; for his mouth craveth it of him.
27 An ungodly man diggeth up evil: and in his lips *there is* as a burning fire.

28 A froward man soweth strife: and a whisperer separateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.

31 The hoary head *is* a crown of glory, *if* it be found in the way of righteousness.

32 *He that is* slow to anger *is* better than the mighty; and he that ruleth his spirit than he that taketh a city.

33 The lot is cast into the lap; but the whole disposing thereof *is* of the LORD.

Chapter 17

BETTER *is* a dry morsel, and quietness therewith, than an house full of sacrifices *with* strife.

2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

3 The fining pot *is* for silver, and the furnace for gold: but the LORD trieth the hearts.

4 A wicked doer giveth heed to false lips; *and* a liar giveth ear to a naughty tongue.

5 Whoso mocketh the poor reproacheth his Maker: *and* he that is glad at calamities shall not be unpunished.

6 Children's children *are* the crown of old men; and the glory of children *are* their fathers.

7 Excellent speech becometh not a fool: much less do lying lips a prince.

8 A gift *is as* a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.

9 He that covereth a transgression seeketh love; but he that repeateth a matter separateth *very* friends.

10 A reproof entereth more into a wise man than an hundred stripes into a fool.

11 An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water: therefore leave off contention, before it be meddled with.

15 He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

16 Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart *to it?*

The King's Daughter All Glorious

AFTER THE PAINTING OF THE PRINCESS SAINT ELIZABETH, BY C. VON SPANYIK.

✠

"The king's daughter is all glorious within: her clothing is of wrought gold."—Psalm 45, 13.

NOT until the forty-fifth psalm does the spirit of the psalmist resume its usual tone of joyous confidence. "My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer."

This is one of the most noted Messianic psalms. It describes the beauty of Him who is to come. "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever." "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

"All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces; whereby they have made thee glad."

Then the latter half of the psalm summons a "king's daughter" to meet this splendid bridegroom, purity to meet power, or, perchance, the Church to meet Christ. "The king's daughter is all glorious within: her clothing is of wrought gold.

"She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

"With gladness and rejoicing shall they be brought:
they shall enter into the king's palace."

VI–68

17 A friend loveth at all times, and a brother is born for adversity.
18 A man void of understanding striketh hands, *and* becometh surety in the presence of his friend.
19 He loveth transgression that loveth strife: *and* he that exalteth his gate seeketh destruction.
20 He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.
21 He that begetteth a fool *doeth it* to his sorrow: and the father of a fool hath no joy.
22 A merry heart doeth good *like* a medicine: but a broken spirit drieth the bones.
23 A wicked *man* taketh a gift out of the bosom to pervert the ways of judgment.
24 Wisdom *is* before him that hath understanding: but the eyes of a fool *are* in the ends of the earth.
25 A foolish son *is* a grief to his father, and bitterness to her that bare him.
26 Also to punish the just *is* not good, *nor* to strike princes for equity.
27 He that hath knowledge spareth his words: *and* a man of understanding is of an excellent spirit.
28 Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips *is esteemed* a man of understanding.

Chapter 18

THROUGH desire a man, having separated himself, seeketh *and* intermeddleth with all wisdom.[1]
2 A fool hath no delight in understanding, but that his heart may discover itself.
3 When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.
4 The words of a man's mouth *are as* deep waters, *and* the wellspring of wisdom *as* a flowing brook.
5 *It is* not good to accept the person of the wicked, to overthrow the righteous in judgment.
6 A fool's lips enter into contention, and his mouth calleth for strokes.
7 A fool's mouth *is* his destruction, and his lips *are* the snare of his soul.
8 The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly.
9 He also that is slothful in his work is brother to him that is a great waster.
10 The name of the LORD *is* a strong tower: the righteous runneth into it, and is safe.

[1] Revised Version, "He that separateth himself seeketh his own desire, And rageth against all sound wisdom."

11 The rich man's wealth *is* his strong city, and as an high wall in his own conceit.
12 Before destruction the heart of man is haughty, and before honour *is* humility.
13 He that answereth a matter before he heareth *it*, it *is* folly and shame unto him.
14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?
15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.
16 A man's gift maketh room for him, and bringeth him before great men.
17 *He that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him.
18 The lot causeth contentions to cease, and parteth between the mighty.
19 A brother offended *is harder to be won* than a strong city: and *their* contentions *are* like the bars of a castle.
20 A man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled.
21 Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof.
22 *Whoso* findeth a wife findeth a good *thing*, and obtaineth favour of the LORD.
23 The poor useth intreaties; but the rich answereth roughly.
24 A man *that hath* friends must shew himself friendly: and there is a friend that sticketh closer than a brother.

Chapter 19

BETTER *is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.
2 Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth.
3 The foolishness of man perverteth his way: and his heart fretteth against the LORD.
4 Wealth maketh many friends; but the poor is separated from his neighbour.
5 A false witness shall not be unpunished, and *he that* speaketh lies shall not escape.
6 Many will intreat the favour of the prince: and every man *is* a friend to him that giveth gifts.
7 All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth *them with* words, *yet* they *are* wanting *to him*.

The End of War

BY FRANZ STÜCK, A CONTEMPORARY GERMAN ARTIST, LEADER OF THE MUNICH SCHOOL.

✣

"Come, behold the works of the Lord, what desolations he hath made in the earth."—Psalm 46, 8.

PSALM forty-six is a celebrated battle-hymn: It was Luther's favorite. The opening is splendidly courageous. "God is our refuge and strength, a very present help in trouble.

"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

This is followed by a description of the unshakable strength of God in the midst of all assailants. Grim power is portrayed, and desolation is suggested, such as the artist Stück has conceived in his painting. "Come, behold the works of the Lord, what desolations he hath made in the earth.

"He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire."

Then comes a cry of triumph repeated at the ending of the psalm. "The Lord of hosts is with us; the God of Jacob is our refuge. Selah."

PA-1A

8 He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.
9 A false witness shall not be unpunished, and *he that* speaketh lies shall perish.
10 Delight is not seemly for a fool; much less for a servant to have rule over princes.
11 The discretion of a man deferreth his anger; and *it is* his glory to pass over a transgression.
12 The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the grass.
13 A foolish son *is* the calamity of his father: and the contentions of a wife *are* a continual dropping.
14 House and riches *are* the inheritance of fathers: and a prudent wife *is* from the LORD.
15 Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.
16 He that keepeth the commandment keepeth his own soul; *but* he that despiseth his way shall die.
17 He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.
18 Chasten thy son while there is hope, and let not thy soul spare for his crying.
19 A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must do it again.
20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.
21 *There are* many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.
22 The desire of a man *is* his kindness: and a poor man *is* better than a liar.
23 The fear of the LORD *tendeth* to life: and *he that hath it* shall abide satisfied; he shall not be visited with evil.
24 A slothful *man* hideth his hand in *his* bosom,[1] and will not so much as bring it to his mouth again.
25 Smite a scorner, and the simple will beware: and reprove one that hath understanding, *and* he will understand knowledge.
26 He that wasteth *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.
27 Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge.
28 An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.
29 Judgments are prepared for scorners, and stripes for the back of fools.

[1]Revised Version, "The sluggard burieth his hand in the dish," etc.

Chapter 20

WINE *is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.

2 The fear of a king *is* as the roaring of a lion: *whoso* provoketh him to anger sinneth *against* his own soul.

3 *It is* an honour for a man to cease from strife: but every fool will be meddling.

4 The sluggard will not plow by reason of the cold; *therefore* shall he beg in harvest, and *have* nothing.

5 Counsel in the heart of man *is like* deep water; but a man of understanding will draw it out.

6 Most men will proclaim every one his own goodness: but a faithful man who can find?

7 The just *man* walketh in his integrity: his children *are* blessed after him.

8 A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

9 Who can say, I have made my heart clean, I am pure from my sin?

10 Divers weights, *and* divers measures, both of them *are* alike abomination to the LORD.

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

12 The hearing ear, and the seeing eye, the LORD hath made even both of them.

13 Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.

14 *It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman.

17 Bread of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel.

18 *Every* purpose is established by counsel: and with good advice make war.

19 He that goeth about *as* a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.

20 Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

21 An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed.

22 Say not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee.

Nathan Pardons David

BY JOSEPH FÜHRICH, A BOHEMIAN ARTIST OF THE RECENT NAZARINE SCHOOL.

✠

"Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions."—Psalm 51, 1.

THE fifty-first psalm is the most celebrated of the "penitential psalms." It is known as the *Miserere* or the cry for mercy; and its earnest phrases have been employed for centuries, more than any other words in the world, to give voice to human penitence. With this psalm begins a series seemingly more personal to David. The *Miserere* is recorded as having been written after the monarch's crime with Bathsheba, when Nathan the prophet reproved him and he repented. The cry of shame is bitter. "Wash me thoroughly from mine iniquity, and cleanse me from my sin.

"For I acknowledge my transgressions: and my sin is ever before me."

Later the entreaty becomes passionate. "Hide thy face from my sins, and blot out all my iniquities.

"Create in me a clean heart, O God; and renew a right spirit within me.

"Cast me not away from thy presence; and take not thy holy spirit from me.

"Restore unto me the joy of thy salvation; and uphold me with thy free spirit."

23 Divers weights *are* an abomination unto the LORD; and a false balance *is* not good.
24 Man's goings *are* of the LORD; how can a man then understand his own way?
25 *It is* a snare to the man who devoureth *that which is* holy, and after vows to make inquiry.
26 A wise king scattereth the wicked, and bringeth the wheel over them.
27 The spirit of man *is* the candle of the LORD, searching all the inward parts of the belly.
28 Mercy and truth preserve the king: and his throne is upholden by mercy.
29 The glory of young men *is* their strength: and the beauty of old men *is* the gray head.
30 The blueness of a wound cleanseth away evil: so *do* stripes the inward parts of the belly.[1]

Chapter 21

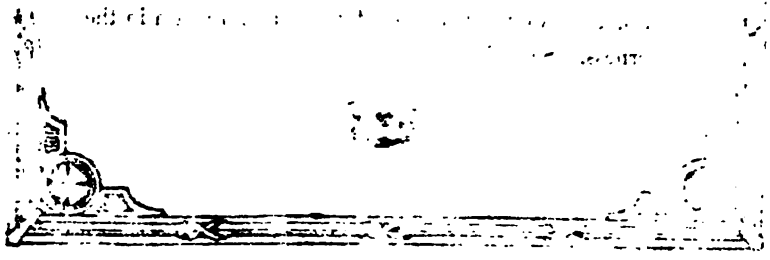
THE king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will.
2 Every way of a man *is* right in his own eyes: but the LORD pondereth the hearts.
3 To do justice and judgment *is* more acceptable to the LORD than sacrifice.
4 An high look, and a proud heart, *and* the plowing of the wicked, *is* sin.
5 The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty only to want.
6 The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.
7 The robbery of the wicked shall destroy them; because they refuse to do judgment.
8 The way of man *is* froward and strange: but *as for* the pure, his work *is* right.
9 *It is* better to dwell in a corner of the housetop, than with a brawling woman in a wide house.
10 The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.
11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowlege.
12 The righteous *man* wisely considereth the house of the wicked: *but God* overthroweth the wicked for *their* wickedness.
13 Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

[1]Revised Version, "Stripes that wound cleanse away evil; and strokes reach" etc.

14 A gift in secret pacifieth anger: and a reward in the bosom strong wrath.
15 *It is* joy to the just to do judgment: but destruction *shall be* to the workers of iniquity.
16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.
17 He that loveth pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich.
18 The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.
19 *It is* better to dwell in the wilderness, than with a contentious and an angry woman.
20 *There is* treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.
21 He that followeth after righteousness and mercy findeth life, righteousness, and honour.
22 A wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof.
23 Whoso keepeth his mouth and his tongue keepeth his soul from troubles.
24 Proud *and* haughty scorner *is* his name, who dealeth in proud wrath.
25 The desire of the slothful killeth him; for his hands refuse to labour.
26 He coveteth greedily all the day long: but the righteous giveth and spareth not.
27 The sacrifice of the wicked *is* abomination: how much more, *when* he bringeth it with a wicked mind?
28 A false witness shall perish: but the man that heareth speaketh constantly.
29 A wicked man hardeneth his face: but *as for* the upright, he directeth his way.
30 *There is* no wisdom nor understanding nor counsel against the LORD.
31 The horse *is* prepared against the day of battle: but safety *is* of the LORD.

Chapter 22

A *GOOD* name *is* rather to be chosen than great riches, *and* loving favour rather than silver and gold.
2 The rich and poor meet together: the LORD *is* the maker of them all.
3 A prudent *man* foreseeth the evil, and hideth himself: but the simple pass on, and are punished.
4 By humility *and* the fear of the LORD *are* riches, and honour, and life.



The Guile of the Streets

BY J. JAMES TISSOT. REPRODUCED BY COURTESY OF THE AMERICAN TISSOT SOCIETY OF NEW YORK.

✠

"Wickedness is in the midst thereof: deceit and guile depart not from her streets."—Psalm 55, 11.

LAMENTING the miseries which surrounded him in early days of exile, the singer, whether David or another, tells again and again how hopeless his life then seemed. "Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.

"Mine enemies would daily swallow me up: for they be many that fight against me, O thou most High."

In the fifty-fifth psalm he particularly laments the deceit that everywhere encompasses him. His city, he declares is full of it. "Destroy, O Lord, and divide their tongues: for I have seen violence and strife in the city.

"Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it.

"Wickedness is in the midst thereof; deceit and guile depart not from her streets."

The poet cries for escape. "And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest.

"Lo, then would I wander far off, and remain in the wilderness. Selah."

VI-66—Copyright, 1904, by M. de Brunoff.

5 Thorns *and* snares *are* in the way of the froward: he that doth keep his soul shall be far from them.
6 Train up a child in the way he should go: and when he is old, he will not depart from it.
7 The rich ruleth over the poor, and the borrower *is* servant to the lender.
8 He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.
9 He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.
10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.
11 He that loveth pureness of heart, *for* the grace of his lips the king *shall be* his friend.
12 The eyes of the LORD preserve knowledge, and he overthroweth the words of the transgressor.
13 The slothful *man* saith, *There is* a lion without, I shall be slain in the streets.
14 The mouth of strange women *is* a deep pit: he that is abhorred of the LORD shall fall therein.
15 Foolishness *is* bound in the heart of a child; *but* the rod of correction shall drive it far from him.
16 He that oppresseth the poor to increase his *riches, and* he that giveth to the rich, *shall* surely *come* to want.
17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.
18 For *it is* a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.
19 That thy trust may be in the LORD, I have made known to thee this day, even to thee.
20 Have not I written to thee excellent things in counsels and knowledge.
21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?
22 Rob not the poor, because he *is* poor: neither oppress the afflicted in the gate:
23 For the LORD will plead their cause, and spoil the soul of those that spoiled them.
24 Make no friendship with an angry man; and with a furious man thou shalt not go:
25 Lest thou learn his ways, and get a snare to thy soul.
26 Be not thou *one* of them that strike hands, *or* of them that are sureties for debts.
27 If thou hast nothing to pay, why should he take away thy bed from under thee?

"As Thirst in the Desert"

AFTER XAVIER A. BRENDAMOUR, A NOTED FRENCH ENGRAVER OF THE NINETEENTH CENTURY.

✠

"O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is."—Psalm 63, 1.

THE sorely troubled psalmist seeks for God. He can see no other joy in life. "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."

The intensity of this longing finds fullest expression in the sixty-third psalm, where the singer compares his desire for God to thirst in the desert: unless God refresheth him, he must perish as sometimes every living creature in a desert caravan had perished. In the passion of this yearning the singer reaches very close to the Spirit; his eyes are opened; and he rises to an ecstasy of praise. "Because thy lovingkindness is better than life, my lips shall praise thee.

"Thus will I bless thee while I live: I will lift up my hands in thy name.

"My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:

"When I remember thee upon my bed, and meditate on thee in the night watches.

"Because thou hast been my help, therefore in the shadow of thy wings will I rejoice."

VI-67

24 The father of the righteous shall greatly rejoice: and he that
begetteth a wise *child* shall have joy of him.
25 Thy father and thy mother shall be glad, and she that bare
thee shall rejoice.
26 My son, give me thine heart, and let thine eyes observe my ways.
27 For a whore *is* a deep ditch; and a strange woman *is* a narrow pit.
28 She also lieth in wait as *for* a prey, and increaseth the trans-
gressors among men.
29 Who hath woe? who hath sorrow? who hath contentions? who
hath babbling? who hath wounds without cause? who hath redness
of eyes?
30 They that tarry long at the wine; they that go to seek mixed wine.
31 Look not thou upon the wine when it is red, when it giveth his
colour in the cup, *when* it moveth itself aright.
32 At the last it biteth like a serpent, and stingeth like an adder.
33 Thine eyes shall behold strange women, and thine heart shall
utter perverse things.
34 Yea, thou shalt be as he that lieth down in the midst of the sea,
or as he that lieth upon the top of a mast.
35 They have stricken me, *shalt thou say, and* I was not sick; they
have beaten me, *and* I felt *it* not: when shall I awake? I will seek
it yet again.

Chapter 24

BE not thou envious against evil men, neither desire to be with
them.
2 For their heart studieth destruction, and their lips talk
of mischief.
3 Through wisdom is an house builded; and by understanding it
is established:
4 And by knowledge shall the chambers be filled with all precious
and pleasant riches.
5 A wise man *is* strong; yea, a man of knowledge increaseth strength.
6 For by wise counsel thou shalt make thy war: and in multitude
of counsellors *there is* safety.
7 Wisdom *is* too high for a fool: he openeth not his mouth in the
gate.
8 He that deviseth to do evil shall be called a mischievous person.
9 The thought of foolishness *is* sin: and the scorner *is* an abomi-
nation to men.
10 *If* thou faint in the day of adversity, thy strength *is* small.
11 If thou forbear to deliver *them that are* drawn unto death, and
those that are ready to be slain;
12 If thou sayest, Behold, we knew it not; doth not he that ponder-
eth the heart consider *it?* and he that keepeth thy soul, doth *not* he
know *it?* and shall *not* he render to *every* man according to his works?

13 My son, eat thou honey, because *it is* good; and the honeycomb, *which is* sweet to thy taste:
14 So *shall* the knowledge of wisdom *be* unto thy soul: when thou hast found *it*, then there shall be a reward, and thy expectation shall not be cut off.
15 Lay not wait, O wicked *man*, against the dwelling of the righteous; spoil not his resting place:
16 For a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief.
17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:
18 Lest the LORD see *it*, and it displease him, and he turn away his wrath from him.
19 Fret not thyself because of evil *men*, neither be thou envious at the wicked;
20 For there shall be no reward to the evil *man;* the candle of the wicked shall be put out.
21 My son, fear thou the LORD and the king: *and* meddle not with them that are given to change:
22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?
23 These *things* also *belong* to the wise.[1] *It is* not good to have respect of persons in judgment.
24 He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him:
25 But to them that rebuke *him* shall be delight, and a good blessing shall come upon them.
26 *Every man* shall kiss *his* lips that giveth a right answer.
27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.
28 Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.
29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.
30 I went by the field of the slothful, and by the vineyard of the man void of understanding;
31 And, lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down.
32 Then I saw, *and* considered *it* well: I looked upon *it*, *and* received instruction.
33 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:
34 So shall thy poverty come *as* one that travelleth; and thy want as an armed man.

[1]This verse introduces a brief appendix of proverbs, perhaps by other wise men. The Revised Version reads: "These also are sayings of the wise."

"The Little Hills Rejoice"

BY CLAUDE GELLEE CALLED LORAIN, A FRENCH MASTER, DIED 1682. THE ORIGINAL IS IN THE NATIONAL GALLERY AT LONDON.

✠

"The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."
—Psalm 65, 13.

THE psalms from sixty-three to sixty-eight are hymns of praise. The singer has wholly conquered sorrow, and rises once more to ecstasy. Especially is this true of the noted sixty-fifth psalm with its picture of a rejoicing world, "Blessed is the man whom thou choosest." Life under God's care is to be a thing of joy and dancing. Pastoral peacefulness becomes the special theme, and the gentle kindliness of the Creator. He "stilleth the noise of the seas, the noise of their waves, and the tumult of the people."

God's tender care of earth is noted, and the resultant beauty and richness of the land. "Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.

"Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

"Thou crownest the year with thy goodness; and thy paths drop fatness.

"They drop upon the pastures of the wilderness:
and the little hills rejoice on every side."

VI-68

Chapter 25

1 *Observations about kings,* 8 *and about avoiding causes of quarrels, and sundry causes thereof.*

THESE *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 *It is* the glory of God to conceal a thing: but the honour of kings *is* to search out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings *is* unsearchable.

4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 Take away the wicked *from* before the king, and his throne shall be established in righteousness.

6 Put not forth thyself in the presence of the king, and stand not in the place of great *men:*

7 For better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy cause with thy neighbour *himself;* and discover not a secret to another:

10 Lest he that heareth *it* put thee to shame, and thine infamy turn not away.

11 A word fitly spoken *is like* apples of gold in pictures of silver.

12 *As* an earring of gold, and an ornament of fine gold, *so is* a wise reprover upon an obedient ear.

13 As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters.

14 Whoso boasteth himself of a false gift *is like* clouds and wind without rain.

15 By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and *so* hate thee.

18 A man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

20 *As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre, so *is* he that singeth songs to an heavy heart.

21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.
23 The north wind driveth away rain: so *doth* an angry countenance a backbiting tongue.[1]
24 *It is* better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.
25 *As* cold waters to a thirsty soul, so *is* good news from a far country.
26 A righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring.
27 *It is* not good to eat much honey: so *for men* to search their own glory *is not* glory.
28 He that *hath* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls.

Chapter 26

1 *Observations about fools,* 13 *about sluggards,* 17 *and about contentious busybodies.*

AS snow in summer, and as rain in harvest, so honour is not seemly for a fool.
2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.
3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.
4 Answer not a fool according to his folly, lest thou also be like unto him.
5 Answer a fool according to his folly, lest he be wise in his own conceit.
6 He that sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh damage.
7 The legs of the lame are not equal: so *is* a parable in the mouth of fools.
8 As he that bindeth a stone in a sling, so *is* he that giveth honour to a fool.
9 *As* a thorn goeth up into the hand of a drunkard, so *is* a parable in the mouth of fools.
10 The great *God* that formed all *things* both rewardeth the fool, and rewardeth transgressors.
11 As a dog returneth to his vomit, *so* a fool returneth to his folly.
12 Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.
13 The slothful *man* saith, *There is* a lion in the way; a lion *is* in the streets.
14 *As* the door turneth upon his hinges, so *doth* the slothful upon his bed.

[1]Revised Version, "The north wind bringeth forth rain: So doth a backbiting tongue an angry countenance."

"Save Me, O God"

BY J. LAFAYETTE, A RECENT ENGLISH ILLUSTRATOR.

✠

"Save me, O God; for the waters are come in unto my soul."—Psalm 69, 1.

PSALM sixty-nine turns to tell again of the earthly sorrows of the righteous. Of all the psalms of personal suffering, it is perhaps the most widely known. It opens with a picture of the human soul alone amid the flood waters of sorrow. "Save me, O God; for the waters are come in unto my soul.

"I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.

"I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God."

The sufferer confesses to both folly and sin, "O God, thou knowest my foolishness; and my sins are not hid from thee," yet clings earnestly to hope in the infinite mercy of God, "Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters." Again and again comes that picture of the rising flood, "Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me." Then the form of the Deliverer is seen approaching, and confidence returns. "Hear me, O Lord; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies."

VI–69

15 The slothful hideth his hand in *his* bosom; it grieveth him to bring it again to his mouth.
16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.
17 He that passeth by, *and* meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.
18 As a mad *man* who casteth firebrands, arrows, and death,
19 So *is* the man *that* deceiveth his neighbour, and saith, Am not I in sport?
20 Where no wood is, *there* the fire goeth out: so where *there is* no talebearer, the strife ceaseth.
21 *As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.
22 The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly.
23 Burning lips and a wicked heart *are like* a potsherd covered with silver dross.
24 He that hateth dissembleth with his lips, and layeth up deceit within him;
25 When he speaketh fair, believe him not: for *there are* seven abominations in his heart.
26 *Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation.
27 Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.
28 A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

Chapter 27

1 *Observations of self-love,* 5 *of true love,* 11 *of care to avoid offences,* 23 *and of the household care.*

BOAST not thyself of to-morrow; for thou knowest not what a day may bring forth.
2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.
3 A stone *is* heavy, and the sand weighty; but a fool's wrath *is* heavier than them both.
4 Wrath *is* cruel, and anger *is* outrageous; but who *is* able to stand before envy?
5 Open rebuke *is* better than secret love.
6 Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful.
7 The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.
8 As a bird that wandereth from her nest, so *is* a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend by hearty counsel.

10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: *for* better *is* a neighbour *that is* near than a brother far off.

11 My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

12 A prudent *man* foreseeth the evil, *and* hideth himself; *but* the simple pass on, *and* are punished.

13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 A continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, *which* bewrayeth *itself*.

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 Whoso keepeth the fig-tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

19 As in water face *answereth* to face, so the heart of man to man.

20 Hell and destruction are never full; so the eyes of man are never satisfied.

21 *As* the fining pot for silver, and the furnace for gold; so *is* a man to his praise.

22 Though thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, *and* look well to thy herds.

24 For riches *are* not for ever: and doth the crown *endure* to every generation?

25 The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.

26 The lambs *are* for thy clothing, and the goats *are* the price of the field.

27 And *thou shalt have* goats' milk enough for thy food, for the food of thy household, and *for* the maintenance for thy maidens.

Chapter 28

General observations of impiety and religious integrity.

THE wicked flee when no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land many *are* the princes thereof: but by a man of understanding *and* knowledge the state *thereof* shall be prolonged.

The Idlers at the Gate

BY J. JAMES TISSOT. REPRODUCED BY COURTESY OF THE AMERICAN TISSOT SOCIETY OF NEW YORK.

✠

"They that sit in the gate speak against me; and I was the song of the drunkards."—Psalm 69, 12.

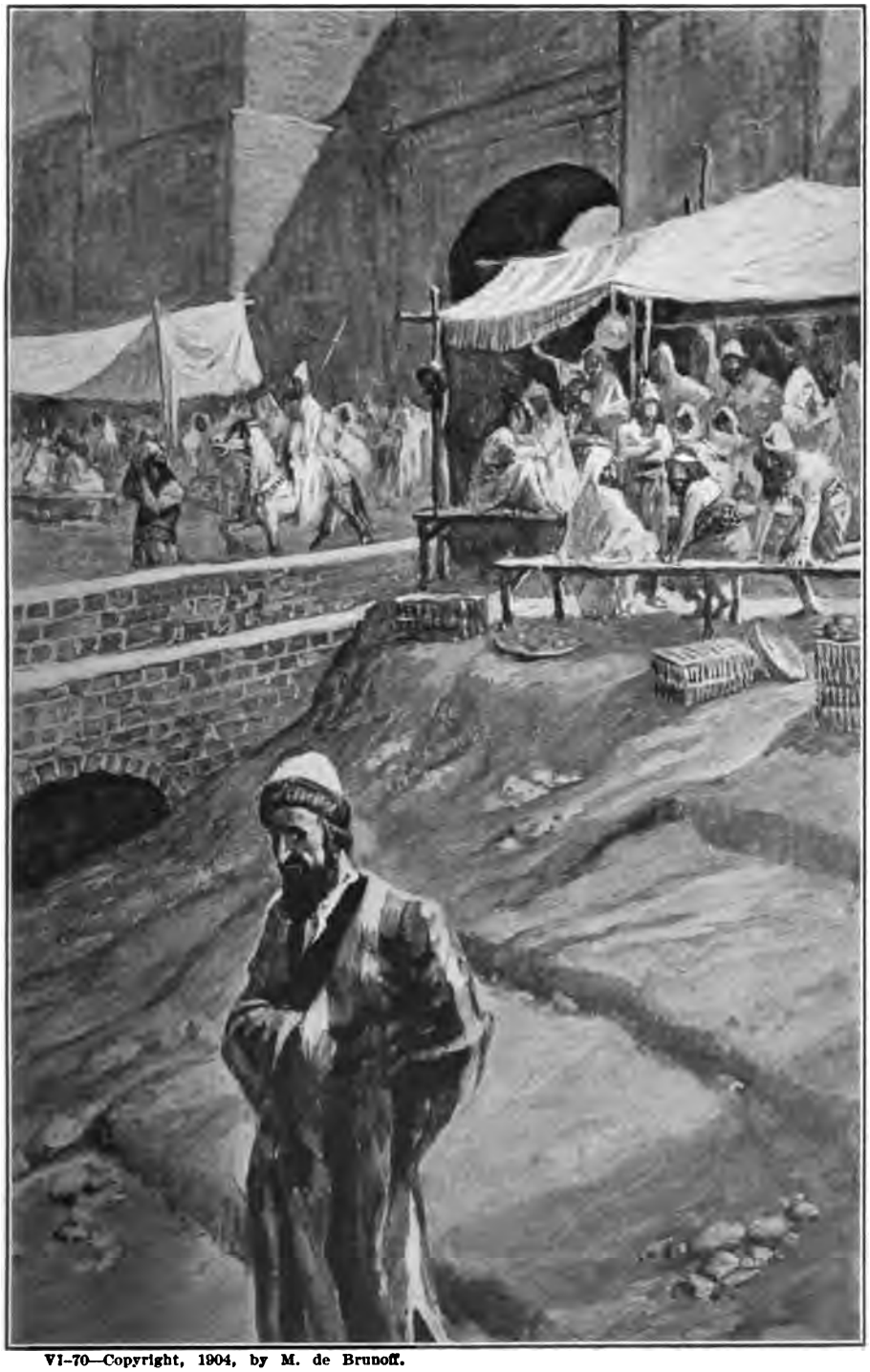
THIS celebrated sixty-ninth psalm has been called the missionary's psalm. It speaks of the miseries of one far from home and kindred, of one who proclaims God to those who will not heed. The unbelievers, in their rage and scorn, heap injury upon the preacher, afflict him both in body and in mind. "Because for thy sake I have borne reproach; shame hath covered my face.

"I am become a stranger unto my brethren, and an alien unto my mother's children.

"For the zeal of thine house hath eaten me up, and the reproaches of them that reproached thee are fallen upon me."

Then follows the picture of this good man mocked by the idlers who even to-day, as in the psalmist's time, gather about the gate of every Eastern city, to chat with those who pass, and comment upon them. The ridicule of these falls heavily upon the psalmist; he cries out, "Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.

"Reproach hath broken my heart; and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none."



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3 A poor man that oppresseth the poor *is like* a sweeping rain which leaveth no food.
4 They that forsake the law praise the wicked: but such as keep the law contend with them.
5 Evil men understand not judgment: but they that seek the LORD understand all *things*.
6 Better *is* the poor that walketh in his uprightness, than *he that is* perverse *in his* ways, though he *be* rich.
7 Whoso keepeth the law *is* a wise son: but he that is a companion of riotous *men* shameth his father.
8 He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.
9 He that turneth away his ear from hearing the law, even his prayer *shall be* abomination.
10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession.
11 The rich man *is* wise in his own conceit; but the poor that hath understanding searcheth him out.
12 When righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man is hidden.
13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.
14 Happy *is* the man that feareth alway: but he that hardeneth his heart shall fall into mischief.
15 *As* a roaring lion, and a ranging bear; *so is* a wicked ruler over the poor people.
16 The prince that wanteth understanding *is* also a great oppressor: *but* he that hateth covetousness shall prolong *his* days.
17 A man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him.
18 Whoso walketh uprightly shall be saved: but *he that is* perverse *in his* ways shall fall at once.
19 He that tilleth his land shall have plenty of bread: but he that followeth after vain *persons* shall have poverty enough.
20 A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.
21 To have respect of persons *is* not good: for, for a piece of bread *that* man will transgress.
22 He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him.
23 He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.
24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of a destroyer.

25 He that is of a proud heart stirreth up strife: but he that putteth
his trust in the LORD shall be made fat.
26 He that trusteth in his own heart is a fool: but whoso walketh
wisely, he shall be delivered.
27 He that giveth unto the poor shall not lack: but he that hideth
his eyes shall have many a curse.
28 When the wicked rise, men hide themselves: but when they
perish, the righteous increase.

Chapter 29

1 *Observations of public government,* 15 *and of private.* 22 *Of anger, pride, thieving, cowardice, and corruption.*

HE, that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.
2 When the righteous are in authority, the people rejoice:
but when the wicked beareth rule, the people mourn.
3 Whoso loveth wisdom rejoiceth his father: but he that keepeth
company with harlots spendeth *his* substance.
4 The king by judgment establisheth the land: but he that receiveth gifts overthroweth it.
5 A man that flattereth his neighbour spreadeth a net for his feet.
6 In the transgression of an evil man *there is* a snare: but the
righteous doth sing and rejoice.
7 The righteous considereth the cause of the poor: *but* the wicked
regardeth not to know *it.*
8 Scornful men bring a city into a snare: but wise *men* turn away
wrath.
9 *If* a wise man contendeth with a foolish man, whether he rage
or laugh, *there is* no rest.
10 The bloodthirsty hate the upright: but the just seek his soul.
11 A fool uttereth all his mind: but a wise *man* keepeth it in till
afterwards.
12 If a ruler hearken to lies, all his servants *are* wicked.
13 The poor and the deceitful man meet together: the LORD
lighteneth both their eyes.
14 The king that faithfully judgeth the poor, his throne shall be
established for ever.
15 The rod and reproof give wisdom: but a child left *to himself*
bringeth his mother to shame.
16 When the wicked are multiplied, transgression increaseth: but
the righteous shall see their fall.
17 Correct thy son, and he shall give thee rest; yea, he shall give
delight unto thy soul.
18 Where *there is* no vision, the people perish: but he that keepeth
the law, happy *is* he.
19 A servant will not be corrected by words: for though he understand he will not answer.

Death, the Friend

BY GEORGE F. WATTS, R. A., A NOTED ENGLISH ARTIST, DIED 1904.

✠

"Thou, which hast shewed me great and sore troubles, shalt quicken me again."—Psalm 71, 20.

PSALM seventy-one is the prayer of age, earnest, powerful, possessed of that deep enthusiasm which outlasts youth. "I am as a wonder unto many; but thou art my strong refuge."

The aged worshipper would repay to the world something of the loving-kindness he has received from God. "O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

"Now also when I am old and grey-headed, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come."

The psalm speaks, in passing, of the solemn confidence in the future, which upholds the singer. The resurrection is sure to come. "Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth." The angel of death is to come with a blessing or, as the painter Watts conceives it, a crown, a halo of glory for those who have lived truly.

20 Seest thou a man *that is* hasty in his words? *there is* more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child shall have him become *his* son at the length.

22 An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 A man's pride shall bring him low: but honour shall uphold the humble in spirit.

24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth *it* not.

25 The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.

26 Many seek the ruler's favour; but *every* man's judgment *cometh* from the LORD.

27 An unjust man *is* an abomination to the just: and *he that is* upright in the way *is* abomination to the wicked.

Chapter 30

1 Agur's confession of his faith. 7 The two points of his prayer. 10 The meanest are not to be wronged. 11 Four wicked generations. 15 Four things insatiable. 17 Parents are not to be despised. 18 Four things hard to be known. 21 Four things intolerable. 24 Four things exceeding wise. 29 Four things stately. 32 Wrath is to be prevented.

THE words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

2 Surely I *am* more brutish than *any* man, and have not the understanding of a man.

3 I neither learned wisdom, nor have the knowledge of the holy.

4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

5 Every word of God *is* pure: he *is* a shield unto them that put their trust in him.

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 Two *things* have I required of thee; deny me *them* not before I die:

8 Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:

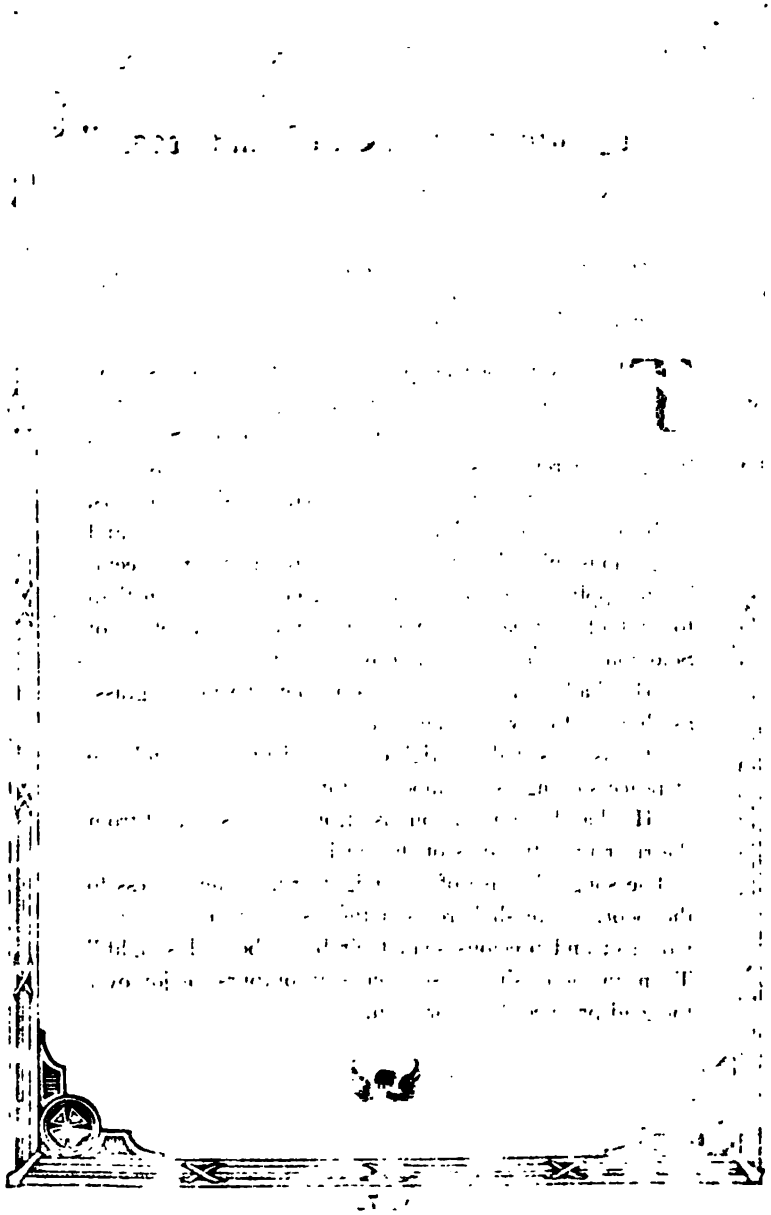
9 Lest I be full, and deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.

10 Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 *There is* a generation *that* curseth their father, and doth not bless their mother.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness.

13 *There is* a generation, O how lofty are their eyes! and their eyelids are lifted up.
14 *There is* a generation, whose teeth *are as* swords, and their jaw-teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.
15 The horseleach hath two daughters, *crying*, Give, give. There are three *things that* are never satisfied, *yea*, four *things* say not, *It is* enough:
16 The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is* enough.
17 The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.
18 There be three *things which* are too wonderful for me, yea, four which I know not:
19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.
20 Such *is* the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.
21 For three *things* the earth is disquieted, and for four *which* it cannot bear:
22 For a servant when he reigneth; and a fool when he is filled with meat;
23 For an odious *woman* when she is married; and an handmaid that is heir to her mistress.
24 There be four *things which are* little upon the earth, but they *are* exceeding wise:
25 The ants *are* a people not strong, yet they prepare their meat in the summer;
26 The conies *are but* a feeble folk, yet make they their houses in the rocks;
27 The locusts have no king, yet go they forth all of them by bands;
28 The spider taketh hold with her hands, and is in kings' palaces.
29 There be three *things* which go well, yea, four are comely in going:
30 A lion *which is* strongest among beasts, and turneth not away for any;
31 A greyhound; an he goat also; and a king, against whom *there is* no rising up.
32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, *lay* thine hand upon thy mouth.
33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.



"All Nations Shall Call Him Blessed"

BY FRANZ ZMURKI, A CONTEMPORARY BOHEMIAN ARTIST.

✠

"His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed."—Psalm 72, 17.

THE seventy-second psalm closes the second section or "book" of the collection. It is one of the two psalms associated with the name of Solomon, though apparently as speaking of him, not composed by him. It is moreover one of the noted Messianic psalms, its beautiful picture of a milennium, when a perfect and all glorious ruler shall reign everywhere upon earth, seeming to apply rather to the coming of God's kingdom than to that of any earthly ruler. The promise, whether of Solomon or another, is a happy one indeed.

"He shall come down like rain upon the mown grass: as showers that water the earth.

"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

The song tells also of this mighty ruler's tenderness to the poor. "He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight." Then, in the closing verses comes an outburst of joy over the glad prospect thus foreseen.

VI–72

Chapter 31

1 Lemuel's lesson of chastity and temperance. 6 The afflicted are to be comforted and defended. 10 The praise and properties of a good wife.

THE words of king Lemuel, the prophecy that his mother taught him.

2 What, my son? and what, the son of my womb? and what, the son of my vows?

3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink:

5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

7 Let him drink, and forget his poverty, and remember his misery no more.

8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

10 ¶ Who can find a virtuous woman? for her price *is* far above rubies.[1]

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants' ships; she bringeth her food from afar.

15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 She perceiveth that her merchandise *is* good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household: for all her household *are* clothed with scarlet.

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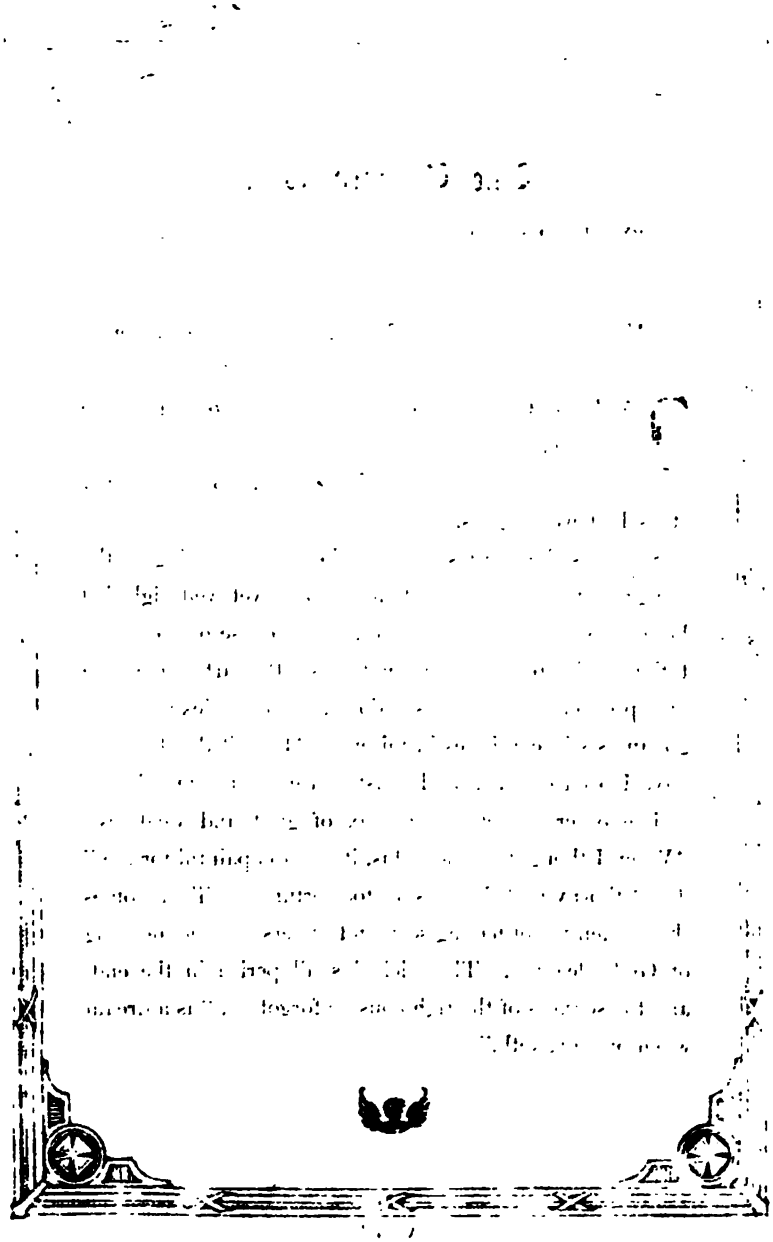
[1]From here to the end is an alphabetical or acrostic poem.

22 She maketh herself coverings of tapestry; her clothing *is* silk and purple.
23 Her husband is known in the gates, when he sitteth among the elders of the land.
24 She maketh fine linen, and selleth *it;* and delivereth girdles unto the merchant.
25 Strength and honour *are* her clothing; and she shall rejoice in time to come.
26 She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.
27 She looketh well to the ways of her household, and eateth not the bread of idleness.
28 Her children arise up, and call her blessed; her husband *also,* and he praiseth her.
29 Many daughters have done virtuously, but thou excellest them all.
30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, she shall be praised.
31 Give her of the fruit of her hands; and let her own works praise her in the gates.



The Thorny Path

BY PIETRO STACHIEWICZ, A NOTED CONTEMPORARY POLISH ARTIST.

✠

"My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever."—Psalm 73, 26.

TRULY God is good to Israel, even to such as are of a clean heart.

"But as for me, my feet were almost gone; my steps had well nigh slipped."

So opens the third section of the psalter, telling of the struggle of those who seek after God, yet well nigh fail because of the difficulty of the path, because of the temptations which beset them when they see the earthly pleasure and prosperity sometimes enjoyed by the wicked, while goodness still continues in misery. "For all the day long have I been plagued, and chastened every morning."

The outcry reaches a climax of grief and weakness. "When I thought to know this, it was too painful for me." The "thorny path" seems all too torturing. Then comes the sudden joy of having seen and understood the meaning of God's leading. The wicked shall perish in the end, and the sorrows of the righteous be forgotten, "as a dream when one awaketh."

VI-73

Introduction to the Book of Ecclesiastes

The Book of Ecclesiastes is one of those which was only doubtfully admitted to the Hebrew canon. Its holiness was still in dispute among the rabbis in the time of Christ, and was not completely acknowledged until about a century later. Hebrew tradition assigned its authorship to Solomon; and ancient commentators, accepting the idea, suggested that the book expressed the great king's death-bed repentance for his sins of idolatry and his oppression of his people. The supposition that Solomon composed the work is now, however, almost wholly abandoned. The book is a philosophic discourse, written probably about the third century B. C. The thoughts are attributed by the author to the celebrated King Solomon, because that king might well be supposed to think them, just as a modern poet represents some hero of antiquity as speaking words which the poet invents.

The word Ecclesiastes is the Greek for "preacher." This very nearly translates the Hebrew title of the book, which is *Koheleth* or *Qoheleth*, meaning, probably, one who convenes an assembly or religious gathering. Perhaps, however, *Koheleth* implies rather "the preaching," or even "the preaching of Wisdom." The title is often translated into English, and the book called "The Preacher."

Ecclesiastes is a didactic treatise. Its theme is the emptiness of human life. The book is summed up in its own sad outcry, "All is vanity." The author asserts that he has tested every form of worldly pleasure and worldly effort, and that his spirit has found contentment in no one of them. This life has no value at all. Whether his soul then reaches vaguely forward, hoping for the future life and for that peace in God which passeth understanding, teachers are not agreed. Certainly Ecclesiastes contains nothing of the glorious joy and confidence of the Psalms. It clings, as do all the writings connected with Solomon's name, to the human side of life. It measures earthly wisdom and earth's little worth.

The Wailing Place

BY JEAN LÉON GÉRÔME, A NOTED FRENCH MASTER, BORN 1825.

✠

"We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long."—Psalm 74, 9.

THE seventy-fourth psalm is especially personal to the Jews. It is their lament over the destruction of Jerusalem and especially of the great Temple. Its wail echoes even to-day through the city of Jerusalem, where the poor Jews gather at the "place of wailing." This is by the side of a huge ancient wall, a surviving fragment of the mighty buildings of Solomon. Here, amid weeping and outcries, this psalm is still upraised to Heaven.

It begins, "O God, why hast thou cast us off for ever? Why doth thine anger smoke against the sheep of thy pasture?

"Remember thy congregation which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt."

It deplores, with only too much reason, the savagery which the unhappy Hebrews have everywhere encountered. "Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty."

The outcry closes in a prayer for the restoration of the "chosen" race into the Almighty's favor.

be *any* remembrance of *things* that are to come with *those* that shall come after.

12 ¶ I the Preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.

14 I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit.

15 *That which is* crooked cannot be made straight: and that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all *they* that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

17 And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18 For in much wisdom *is* much grief: and he that increaseth knowledge increaseth sorrow.

Chapter 2

1 The vanity of human courses in the works of pleasure. 12 Though the wise be better than the fool, yet both have one event. 18 The vanity of human labour, in leaving it they know not to whom. 24 Nothing better than joy in our labours; but that is God's gift.

I SAID in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also *is* vanity.

2 I said of laughter, *It is* mad: and of mirth, What doeth it?

3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the days of their life.

4 I made me great works; I builded me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got *me* servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, *as* musical instruments, and that of all sorts.

9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them, I

withheld not my heart from any joy; for my heart rejoiced in all my
labour: and this was my portion of all my labour.
11 Then I looked on all the works that my hands had wrought, and
on the labour that I had laboured to do: and, behold, all *was* vanity
and vexation of spirit, and *there was* no profit under the sun.
12 ¶ And I turned myself to behold wisdom, and madness, and
folly: for what *can* the man *do* that cometh after the king? *even* that
which hath been already done.
13 Then I saw that wisdom excelleth folly, as far as light excelleth
darkness.
14 The wise man's eyes *are* in his head; but the fool walketh in
darkness: and I myself perceived also that one event happeneth to
them all.
15 Then said I in my heart, As it happeneth to the fool, so it
happeneth even to me; and why was I then more wise? Then I said
in my heart, that this also *is* vanity.
16 For *there is* no remembrance of the wise more than of the fool
for ever; seeing that which now *is* in the days to come shall all be for-
gotten. And how dieth the wise *man?* as the fool.
17 Therefore I hated life; because the work that is wrought under
the sun *is* grievous unto me: for all *is* vanity and vexation of spirit.[1]
18 ¶ Yea, I hated all my labour which I had taken under the sun:
because I should leave it unto the man that shall be after me.
19 And who knoweth whether he shall be a wise *man* or a fool? yet
shall he have rule over all my labour wherein I have laboured, and
wherein I have shewed myself wise under the sun. This *is* also
vanity.
20 Therefore I went about to cause my heart to despair of all the
labour which I took under the sun.
21 For there is a man whose labour *is* in wisdom, and in knowledge,
and in equity; yet to a man that hath not laboured therein shall he
leave it *for* his portion. This also *is* vanity and a great evil.
22 For what hath man of all his labour, and of the vexation of his
heart, wherein he hath laboured under the sun?
23 For all his days *are* sorrows, and his travail grief; yea, his heart
taketh not rest in the night. This is also vanity.
24 ¶ *There is* nothing better for a man, *than* that he should eat and
drink, and *that* he should make his soul enjoy good in his labour.
This also I saw, that it *was* from the hand of God.
25 For who can eat, or who else can hasten *hereunto*, more than
I?
26 For *God* giveth to a man that *is* good in his sight wisdom, and
knowledge, and joy: but to the sinner he giveth travail, to gather and
to heap up, that he may give to *him that is* good before God. This
also *is* vanity and vexation of spirit.[1]

[1]Or this last phrase might, wherever it appears, be translated, "A striving after wind."

The Power of the Storm

BY PAUL THIEM, A CONTEMPORARY GERMAN ARTIST.

✣

"The clouds poured out water: the skies sent out a sound: thine arrows also went abroad."—Psalm 77, 17.

THE seventy-seventh psalm opens the way to a series of psalms of retrospect, reviewing the power of God as displayed in the history of Israel. This psalm itself is introductory to the examination. It looks far back into the past, but only in a general way, saying "I have considered the days of old, the years of ancient times.

"I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search."

The psalmist then calls to mind the power of God as shown in nature, in the storm and the sea. The stupendous strength of the storm seems the central thought. "The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

"The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.

"The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.

"Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known."

VI-75

Chapter 3

1 By the necessary change of times, vanity is added to human travail. 11 There is an excellency in God's works. 16 But as for man, God shall judge his works there, and here he shall be like a beast.

TO every *thing there is* a season, and a time to every purpose under the heaven:

2 A time to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

6 A time to get, and a time to lose; a time to keep, and a time to cast away;

7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

8 A time to love, and a time to hate; a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he laboureth?

10 I have seen the travail, which God hath given to the sons of men to be exercised in it.

11 He hath made every *thing* beautiful in his time: also he hath set the world in their heart; so that no man can find out the work that God maketh from the beginning to the end.

12 I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life.

13 And also that every man should eat and drink, and enjoy the good of all his labour, it *is* the gift of God.

14 I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it; and God doeth *it*, that *men* should fear before him.

15 That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

16 ¶ And, moreover, I saw under the sun the place of judgment, *that* wickedness *was* there; and the place of righteousness, *that* iniquity *was* there.

17 I said in mine heart, God shall judge the righteous and the wicked: for *there is* a time there for every purpose, and for every work.

18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath: so that a man hath no pre-eminence above a beast: for all *is* vanity.

20 All go unto one place; all are of the dust, and all turn to dust again.

21 ¶ Who knoweth the spirit of man that goeth upward,[1] and the spirit of the beast that goeth downward to the earth?

22 Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works; for that *is* his portion: for who shall bring him to see what shall be after him?

Chapter 4

1 *Vanity is increased unto men by oppression, 4 by envy, 5 by idleness, 7 by covetousness, 9 by solitariness, 13 by wilfulness.*

SO I returned, and considered all the oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the side of their oppressors *there was* power; but they had no comforter.

2 Wherefore I praised the dead which are already dead, more than the living which are yet alive.

3 Yea, better *is he* than both they which hath not yet been, who hath not seen the evil work that is done under the sun.

4 ¶ Again, I considered all trouble, and every right work, that for this a man is envied of his neighbour. This *is* also vanity and vexation of spirit.

5 ¶ The fool foldeth his hands together, and eateth his own flesh.

6 Better *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

7 ¶ Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saith he*, For whom do I labour, and bereave my soul of good? This *is* also vanity, yea, it *is* a sore travail.

9 ¶ Two *are* better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone?*

12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

13 ¶ Better *is* a poor and a wise child than an old and foolish king, who will no more be admonished.

14 For out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

16 *There is* no end of all the people, *even* of all that have been

[1] Revised Version, "whether it goeth upward."

The Teaching of the Children

BY FORRES GORDON DINGWALL, A CONTEMPORARY AMERICAN ARTIST.

✠

"For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children."—Psalm 78, 5.

THE next psalm, the seventy-eighth, takes up the story of the exodus, describing how the tale is still repeated to the children by their elders. "Give ear, O my people, to my law: incline your ears to the words of my mouth.

"I will open my mouth in a parable: I will utter dark sayings of old:

"Which we have heard and known, and our fathers have told us.

"We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done."

The thought, as here illustrated, is of the ancient Rabbi making plain the tale to the younger generation. The entire history is run over rapidly, closing with the exaltation of David. "He chose David also his servant, and took him from the sheepfolds. . . . . to feed Jacob his people, and Israel his inheritance."

VI-16

before them: they also that come after shall not rejoice in him. Surely this also *is* vanity and vexation of spirit.

Chapter 5

1 *Vanities in divine service,* 8 *in murmuring against oppression,* 9 *and in riches.* 18 *Joy in riches is the gift of God.*

KEEP thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few.

3 For a dream cometh through the multitude of business: and a fool's voice *is known* by multitude of words.

4 When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed.

5 Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words *there are* also *divers* vanities: but fear thou God.

8 ¶ If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for *he that is* higher than the highest regardeth; and *there be* higher than they.

9 ¶ Moreover the profit of the earth is for all: the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this *is* also vanity.

11 When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding *of them* with their eyes?

12 The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There is a sore evil *which* I have seen under the sun, *namely,* riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand.

15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also *is* a sore evil, *that* in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?

17 All his days also he eateth in darkness, and *he hath* much
sorrow and wrath with his sickness.
18 ¶ Behold *that* which I have seen: *it is* good and comely *for one*
to eat and to drink, and to enjoy the good of all his labour that he
taketh under the sun all the days of his life, which God giveth him:
for it *is* his portion.
19 Every man also to whom God hath given riches and wealth,
and hath given him power to eat thereof, and to take his portion, and
to rejoice in his labour; this *is* the gift of God.
20 For he shall not much remember the days of his life; because
God answereth *him* in the joy of his heart.

Chapter 6

1 *The vanity of riches without use.* 3 *Of children,* 6 *and old age without riches.* 9 *The vanity of sight and wandering desires.* 10 *The conclusion of vanities.*

THERE is an evil which I have seen under the sun, and it *is*
common among men:
2 A man to whom God hath given riches, wealth, and
honour, so that he wanteth nothing for his soul of all that he desireth,
yet God giveth him not power to eat thereof, but a stranger eateth
it: this *is* vanity, and it *is* an evil disease.
3 ¶ If a man beget an hundred *children,* and live many years, so
that the days of his years be many, and his soul be not filled with
good, and also *that* he have no burial; I say, *that* an untimely birth
is better than he.
4 For he cometh in with vanity, and departeth in darkness, and
his name shall be covered with darkness.
5 Moreover he hath not seen the sun, nor known *any thing:* this
hath more rest than the other.
6 ¶ Yea, though he live a thousand years twice *told,* yet hath he
seen no good: do not all go to one place?
7 All the labour of man *is* for his mouth, and yet the appetite is
not filled.
8 For what hath the wise more than the fool? what hath the poor,
that knoweth to walk before the living?
9 ¶ Better *is* the sight of the eyes than the wandering of the desire:
this *is* also vanity and vexation of spirit.
10 That which hath been is named already, and it is known that
it *is* man: neither may he contend with him that is mightier than
he.
11 ¶ Seeing there be many things that increase vanity, what *is*
man the better?
12 For who knoweth what *is* good for man in *this* life, all the days
of his vain life which he spendeth as a shadow? for who can tell a
man what shall be after him under the sun?

The Oppression of Israel

BY JOHN SARGENT, THE NOTED AMERICAN ARTIST. FROM THE FRIEZE IN THE BOSTON PUBLIC LIBRARY.

✣

"They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance."—Psalm 83, 4.

THE cry for the rescue of Israel and its restoration through God's mercy, continues, along with the historical review, through the eighty-third psalm. "Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die;

"And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord."

These verses give the keynote of these psalms, mercy for the petitioners combined with vengeance against their enemies. The sufferings of the Hebrews had been so terrible as to excuse this bitterness. Again and again had their mightier neighbors, Egypt upon the one hand and Babylon and Assyria upon the other, invaded Palestine to lay waste the land. The helpless country-people were slain or carried off to slavery. The walled cities were besieged and desolated by starvation. Even Jerusalem itself had fallen at the last.

"O Lord God of hosts," cries the psalmist, "how long wilt thou be angry against the prayer of thy people?"

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Chapter 7

1 *Remedies against vanities are, a good name,* 2 *mortification,* 7 *patience,* 11 *wisdom.* 23 *The difficulty of wisdom.*

A GOOD name *is* better than precious ointment; and the day of death than the day of one's birth.

2 ¶ *It is* better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart.

3 Sorrow *is* better than laughter: for by the sadness of the countenance the heart is made better.

4 The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

5 *It is* better to hear the rebuke of the wise, than for a man to hear the song of fools.

6 For as the crackling of thorns under a pot, so *is* the laughter of the fool: this also *is* vanity.

7 ¶ Surely oppression[1] maketh a wise man mad; and a gift destroyeth the heart.

8 Better is the end of a thing than the beginning thereof: *and* the patient in spirit *is* better than the proud in spirit.

9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

10 Say not thou, What is *the cause* that the former days were better than these? for thou dost not inquire wisely concerning this.

11 ¶ Wisdom *is* good with an inheritance: and *by it there is* profit to them that see the sun.

12 For wisdom *is* a defence, *and* money *is* a defence: but the excellency of knowledge *is, that* wisdom giveth life to them that have it.

13 Consider the work of God: for who can make *that* straight, which he hath made crooked?

14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

15 All *things* have I seen in the days of my vanity: there is a just *man* that perisheth in his righteousness, and there is a wicked *man* that prolongeth *his life* in his wickedness.

16 Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself?

17 Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?

18 *It is* good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

19 Wisdom strengtheneth the wise more than ten mighty *men* which are in the city.

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[1]The Revised Version changes "oppression" to "extortion."

20 For *there is* not a just man upon earth, that doeth good, and sinneth not.
21 Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee:
22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.
23 ¶ All this have I proved by wisdom: I said, I will be wise; but it *was* far from me.
24 That which is far off, and exceeding deep, who can find it out?
25 I applied mine heart to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness:
26 And I find more bitter than death the woman, whose heart *is* snares and nets, *and* her hands *as* bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.
27 Behold, this have I found, saith the preacher, *counting* one by one, to find out the account:
28 Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.
29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

Chapter 8

1 Kings are greatly to be respected. 6 The divine providence is to be observed. 12 It is better with the godly in adversity, than with the wicked in prosperity. 16 The work of God is unsearchable.

WHO *is* as the wise *man?* and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.
2 I *counsel thee* to keep the king's commandment, and *that* in regard of the oath of God.
3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.
4 Where the word of a king *is*, *there is* power: and who may say unto him, What doest thou?
5 Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.
6 ¶ Because to every purpose there is time and judgment, therefore the misery of man *is* great upon him.
7 For he knoweth not that which shall be: for who can tell him when it shall be?
8 *There is* no man that hath power over the spirit to retain the spirit; neither *hath he* power in the day of death: and *there is* no discharge in *that* war; neither shall wickedness deliver those that are given to it.
9 All this have I seen, and applied my heart unto every work that

Peace

BY J. EMIL SCHINDLER, A CONTEMPORARY AUSTRIAN ARTIST.

✣

"Blessed are they that dwell in thy house."—Psalm 84, 4.

THIS psalm puts aside the grief of the preceding ones, and celebrates the happiness of a life passed in the company of God and of His faithful. It has long been a favorite among those who live banded together in religious communities.

"How amiable are thy tabernacles, O Lord of hosts!

"My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

"Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God."

"Blessed are they that dwell in thy house: they will be still praising thee. Selah."

Later the psalm returns to this same thought of peace and seclusion. "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of God, than to dwell in the tents of wickedness."

is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this *is* also vanity.

11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 ¶ Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:

13 But it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just *men*, unto whom it happeneth according to the work of the wicked; again, there be wicked *men*, to whom it happeneth according to the work of the righteous: I said that this also *is* vanity.

15 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 ¶ When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his eyes:)

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it*; yea farther; though a wise *man* think to know *it*, yet shall he not be able to find *it*.

Chapter 9

1 Like things happen to good and bad. 4 There is a necessity of death unto men. 7 Comfort is all their portion in this life. 11 God's providence ruleth over all. 13 Wisdom is better than strength.

FOR all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, *are* in the hand of God: no man knoweth either love or hatred *by* all *that is* before them.

2 All *things come* alike to all: *there is* one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that feareth an oath.

3 This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.

4 ¶ For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but the dead know not

any thing, neither have they any more a reward: for the memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

9 Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that *is* thy portion in *this* life, and in thy labour which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.

11 ¶ I returned, and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men snared in an evil time, when it falleth suddenly upon them.

13 ¶ This wisdom have I seen also under the sun, and *it seemed* great unto me:

14 *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city: yet no man remembered that same poor man.

16 Then said I, Wisdom *is* better than strength: nevertheless the poor man's wisdom *is* despised, and his words are not heard.

17 The words of wise *men are* heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom *is* better than weapons of war: but one sinner destroyeth much good.

Chapter 10

1 Observations of wisdom and folly: 16 of riot, 18 slothfulness, 19 and money. 20 Men's thoughts of kings ought to be reverent.

DEAD flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom *and* honour.

2 A wise man's heart *is* at his right hand; but a fool's heart is at his left.

The "Highest" Born

BY CARL GUTHERZ, A CONTEMPORARY SWISS-AMERICAN ARTIST.

✠

"The Lord shall count, when he writeth up the people, that this man was born there. Selah."—Psalm 87, 6.

THE celebrated verse just quoted is one of those which caused the Jews to look forward to the birth of the Messiah in or near Jerusalem. The prophetic passages which lead up to this, are, "The Lord loveth the gates of Zion more than all the dwellings of Jacob.

"Glorious things are spoken of thee, O city of God. Selah.

"I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia: this man was born there.

"And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her."

Thus, indeed, has Jerusalem been "established" forever in men's minds; for in the little outlying town of Bethlehem was the "highest" born. All creation must have watched, as the artist Gutherz has conceived them, watched in breathless awe the moment of that marvellous fulfillment of ancient prophecy.

VI–79

3 Yea also, when he that is a fool walketh by the way, his wisdom
faileth *him*, and he saith to every one *that* he *is* a fool.
4 If the spirit of the ruler rise up against thee, leave not thy place;
for yielding pacifieth great offences.
5 There is an evil *which* I have seen under the sun, as an error
which proceedeth from the ruler:
6 Folly is set in great dignity, and the rich sit in low place.
7 I have seen servants upon horses, and princes walking as ser-
vants upon the earth.
8 He that diggeth a pit shall fall into it; and whoso breaketh an
hedge, a serpent shall bite him.
9 Whoso removeth stones shall be hurt therewith; *and* he that
cleaveth wood shall be endangered thereby.
10 If the iron be blunt, and he do not whet the edge, then must he
put to more strength: but wisdom *is* profitable to direct.
11 Surely the serpent will bite without enchantment; and a babbler
is no better.[1]
12 The words of a wise man's mouth *are* gracious; but the lips of a
fool will swallow up himself.
13 The beginning of the words of his mouth *is* foolishness: and the
end of his talk *is* mischievous madness.
14 A fool also is full of words: a man cannot tell what shall be; and
what shall be after him, who can tell him?
15 The labour of the foolish wearieth every one of them, because
he knoweth not how to go to the city.
16 ¶ Woe to thee, O land, when thy king *is* a child, and thy princes
eat in the morning!
17 Blessed *art* thou, O land, when thy king *is* the son of nobles,
and thy princes eat in due season, for strength, and not for drunken-
ness!
18 ¶ By much slothfulness the building decayeth; and through
idleness of the hands the house droppeth through.
19 ¶ A feast is made for laughter, and wine maketh merry: but
money answereth all *things*.
20 ¶ Curse not the king, no, not in thy thought; and curse not the
rich in thy bedchamber: for a bird of the air shall carry the voice, and
that which hath wings shall tell the matter.

Chapter 11

1 *Directions for charity.* 7 *Death in life,* 9 *and the day of judgment in the days of youth, are to be thought on.*

CAST thy bread upon the waters: for thou shalt find it after
many days.
2 Give a portion to seven, and also to eight; for thou
knowest not what evil shall be upon the earth.

[1]Revised Version, "If the serpent bite before it be charmed, then is there no advantage in the charmer."

3 If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both *shall be* alike good.

7 ¶ Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun:

8 But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh *is* vanity.

9 ¶ Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment.

10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth *are* vanity.

Chapter 12

1 *The creator is to be remembered in due time.* 8 *The preacher's care to edify.* 13 *The fear of God is the chief antidote of vanity.*

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

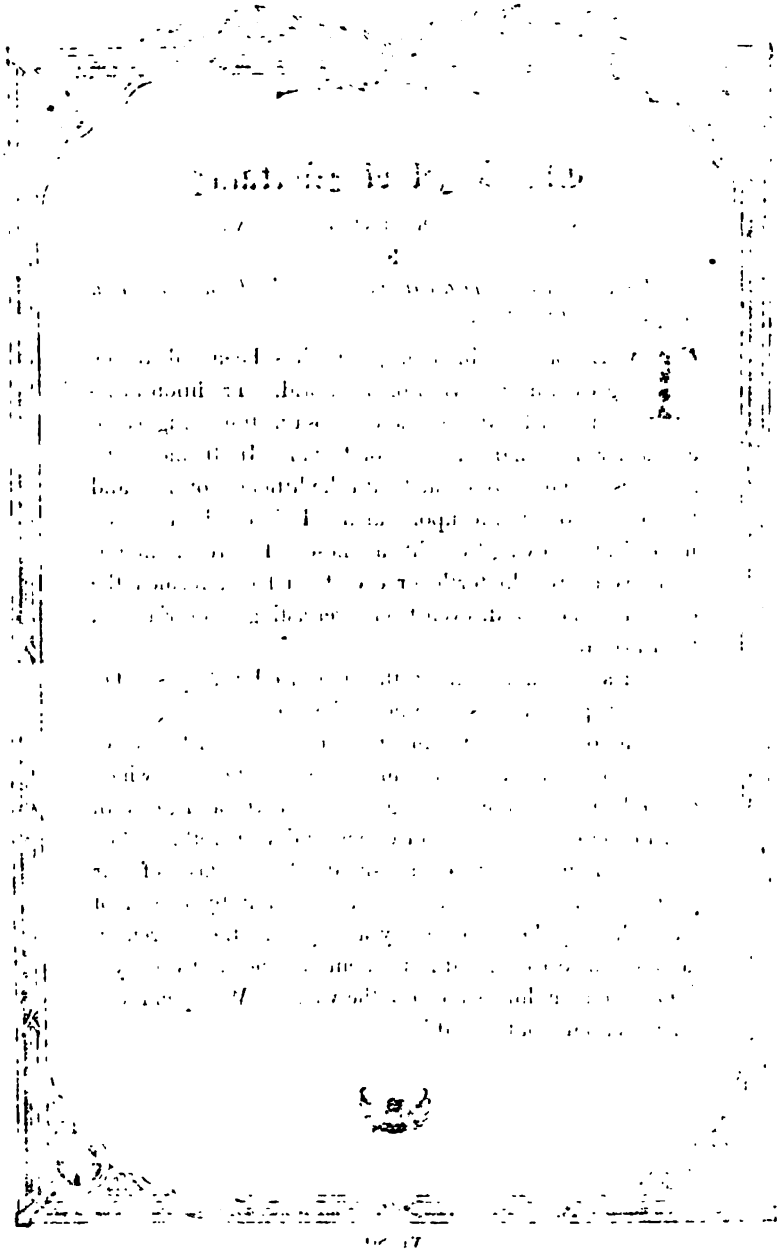
3 In the day when the keepers of the house[1] shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

5 Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed,[2] or the golden bowl be broken,

[1]The figures of speech here are usually referred to the decay of the body with age. The keepers of the house are the hands, the strong men the legs, the grinders the teeth, those that look out of the windows the eyes, and so on. [2]Here as before the silver cord has been supposed to imply the spinal cord, the golden bowl the brain, the pitcher the heart, the wheel the lungs. But it is perhaps better to regard the phrases as a poetic picture. When the silver cord breaks, the lamp falls and its bowl is broken and its light extinguished—a symbol of death.



The Angel of Mortality

BY M. EHRLER, A RECENT GERMAN ARTIST.

✠

"Thou carriest them away as with a flood; they are as a sleep."—Psalm 90, 5.

THE solemn ninetieth psalm has been called the great funeral hymn of the world. Tradition attributes it to Moses, the only psalm thus assigned to an earlier date than the time of David. Its theme is the greatness of God, contrasted with the littleness of man and the brevity of his life upon earth. It is filled with such majestically moving thoughts as these: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

Then comes the sad comparison of men with the lesser life about them, "In the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening, it is cut down, and withereth." The span of human days is measured. "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."

One solemn line sums up the whole, "We spend our years as a tale that is told."

VI-80

or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

8 ¶ Vanity of vanities saith the preacher; all *is* vanity.

9 And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* set in order many proverbs.

10 The preacher sought to find out acceptable words: and *that which was* written *was* upright, *even* words of truth.

11 The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.

12 And further, by these, my son, be admonished: of making many books *there is* no end; and much study *is* a weariness of the flesh.

13 ¶ Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

Introduction to the Song of Solomon

This poem is called in Hebrew the Song of Songs, which means the choicest or most perfect song. Hence its Latin title is canticum canticorum, from which the book is known among English speaking people as Canticles. The poem itself states that it is a "song of Solomon," which was long assumed as meaning that the wise king wrote it. Recent critics believe that the phrase implies only that Solomon is the subject of the Song; and the date when it was written down is now usually placed after the Exile.

In substance the poem is a love song. If it be taken literally, it is a passionate expression of earthly love; and this fact has led many religious men, both Jews and Christians, to object to the book's inclusion in the Scriptures. Even among the Hebrews themselves it was not finally accepted as inspired until the year 90 A. D., when the same religious assembly which established the rank of Ecclesiastes, decided also upon that of Canticles. By that period the Jewish rabbis had come to interpret the poem allegorically. It was the "Roll" read in their churches on the feast of the eighth day of Passover, and was understood as expressing the love uniting God and His people of Israel.

The Christian Church has always accepted the book as an allegory, seeing in it a prophetic expression of Christ's love for his bride, who is either the Church or the soul of the believer.

"They Shall Bear Thee Up"

BY CARL GUTHERZ, A CONTEMPORARY SWISS-AMERICAN ARTIST.

✠

"They shall bear thee up in their hands, lest thou dash thy foot against a stone."—Psalm 91, 12.

THE theme of death in the ninetieth psalm is carried over into the hymn that follows; but to this thought of darkness is now added the confidence in God's protection in both life and death. The dirge becomes a chant of triumph, from which many a feeble soul has gathered courage.

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

"Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

From this climax of confident faith the singer passes to explain its source. In both life and death God's angels have watch over each one of us all. "For he shall give his angels charge over thee, to keep thee in all thy ways.

"They shall bear thee up in their hands, lest thou dash thy foot against a stone."

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THE SONG OF

Solomon

Chapter 1

1 The church's love unto Christ. 5 She confesseth her deformity, 7 and prayeth to be directed to his flock. 8 Christ directeth her to the shepherds' tents: 9 and shewing his love to her, 11 giveth her gracious promises. 12 The church and Christ congratulate one another.

THE song of songs, which *is* Solomon's.

2 Let him kiss me with the kisses of his mouth: for thy love *is* better than wine.

3 Because of the savour of thy good ointments thy name *is as* ointment poured forth, therefore do the virgins love thee.

4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

5 I *am* black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I *am* black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; *but* mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

8 ¶ If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

9 I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold.*
11 We will make thee borders of gold with studs of silver.
12 ¶ While the king *sitteth* at his table, my spikenard sendeth forth the smell thereof.
13 A bundle of myrrh *is* my well-beloved unto me; he shall lie all night betwixt my breasts.[1]
14 My beloved *is* unto me *as* a cluster of camphire in the vineyards of En-gedi.
15 Behold, thou *art* fair, my love; behold, thou *art* fair; thou *hast* doves' eyes.
16 Behold, thou *art* fair, my beloved, yea, pleasant: also our bed *is* green.
17 The beams of our house *are* cedar, *and* our rafters of fir.

Chapter 2

1 *The mutual love of Christ and his church.* 8 *The hope,* 10 *and calling of the church.* 14 *Christ's care of the church.* 16 *The profession of the church, her faith and hope.*

I *AM* the rose of Sharon, *and* the lily of the valleys.
2 As the lily among thorns, so *is* my love among the daughters.
3 As the apple tree among the trees of the wood, so *is* my beloved among the sons. I sat down under his shadow with great delight, and his fruit *was* sweet to my taste.
4 He brought me to the banqueting house, and his banner over me *was* love.
5 Stay me with flagons,[2] comfort me with apples: for I *am* sick of love.
6 His left hand *is* under my head, and his right hand doth embrace me.
7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.
8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.
9 My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.
10 My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.
11 For, lo, the winter is past, the rain is over *and* gone;
12 The flowers appear on the earth; the time of the singing *of birds* is come, and the voice of the turtle is heard in our land;
13 The fig-tree putteth forth her green figs, and the vines *with* the

[1]Revised Version, "My beloved is unto me as a bundle of myrrh, that lieth betwixt," etc. [2]Or "with raisins."

The Sabbath Song

BY J. JAMES TISSOT. REPRODUCED BY COURTESY OF THE AMERICAN TISSOT SOCIETY OF NEW YORK.

✠

"The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon."—Psalm 92, 12.

THE ninety-second psalm is called a "song for the sabbath day." It opens with praise of God. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High:

"To shew forth thy lovingkindness in the morning, and thy faithfulness every night."

Then the singer proclaims that he is made glad by standing in simple repose to gaze upon the works of God, even as the Creator Himself gazed during that first "seventh day" of rest. Next comes the thought that even as these works of nature flourish, so shall the righteous be enriched. "Those that be planted in the house of the Lord shall flourish in the courts of our God.

"They shall still bring forth fruit in old age; they shall be fat and flourishing."

The singer looks to the most noble object of the tropic landscape, the palm tree; and from this draws his comparison. Even as these towering palms, so shall the righteous man appear among lesser mortals.

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tender grape give a *good* smell. Arise, my love, my fair one, and come away.

14 ¶ O my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely.

15 Take us the foxes, the little foxes, that spoil the vines: for our vines *have* tender grapes.

16 ¶ My beloved *is* mine, and I *am* his; he feedeth among the lilies.

17 Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

Chapter 3

1 *The church's fight and victory in temptation.* 6 *The church glorieth in Christ.*

BY night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me: *to whom I said,* Saw ye him whom my soul loveth?

4 *It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

6 ¶ Who *is* this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

7 Behold his bed, which *is* Solomon's[1]; threescore valiant men *are* about it, of the valiant of Israel.

8 They all hold swords, *being* expert in war: every man *hath* his sword upon his thigh, because of fear in the night.

9 King Solomon made himself a chariot of the wood of Lebanon.

10 He made the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple; the midst thereof being paved *with* love, for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

[1]Revised Version, "Behold, it is the litter of Solomon."

Chapter 4

1 Christ setteth forth the graces of the church. 8 He sheweth his love to her. 16 The church prayeth to be made fit for his presence.

BEHOLD, thou *art* fair, my love; behold, thou *art* fair: thou *hast* doves' eyes within thy locks: thy hair *is* as a flock of goats, that appear from mount Gilead.

2 Thy teeth *are* like a flock *of sheep that are even* shorn, which came up from the washing; whereof every one bear twins, and none *is* barren among them.

3 Thy lips *are* like a thread of scarlet, and thy speech *is* comely: thy temples *are* like a piece of a pomegranate within thy locks.

4 Thy neck *is* like the tower of David, builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5 Thy two breasts *are* like two young roes that are twins, which feed among the lilies.

6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

7 Thou *art* all fair, my love; *there is* no spot in thee.

8 ¶ Come with me from Lebanon, *my* spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

9 Thou hast ravished my heart, my sister, *my* spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, *my* spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O *my* spouse, drop *as* the honeycomb; honey and milk *are* under thy tongue; and the smell of thy garments *is* like the smell of Lebanon.

12 A garden inclosed *is* my sister, *my* spouse; a spring shut up, a fountain sealed.

13 Thy plants *are* an orchard of pomegranates, with pleasant fruits; camphire, with spikenard;

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A fountain of gardens, a well of living waters, and streams from Lebanon.

16 ¶ Awake, O north wind; and come, thou south; blow upon my garden, *that* the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

Chapter 5

1 Christ awaketh the church with his calling. 2 The church having a taste of Christ's love is sick of love. 9 A description of Christ by his graces.

I AM come into my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.

The Psalm of Vengeance

AFTER THE PAINTING BY L. LEONHARD, A CONTEMPORARY GERMAN ARTIST.

✠

"O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself."—Psalm 94, 1.

THIS sternest of all the psalms, opens with that cry to God to come in all His terror. Then it gives its reason for the summons in the passionate repetition, "Lord, how long shall the wicked, how long shall the wicked triumph?

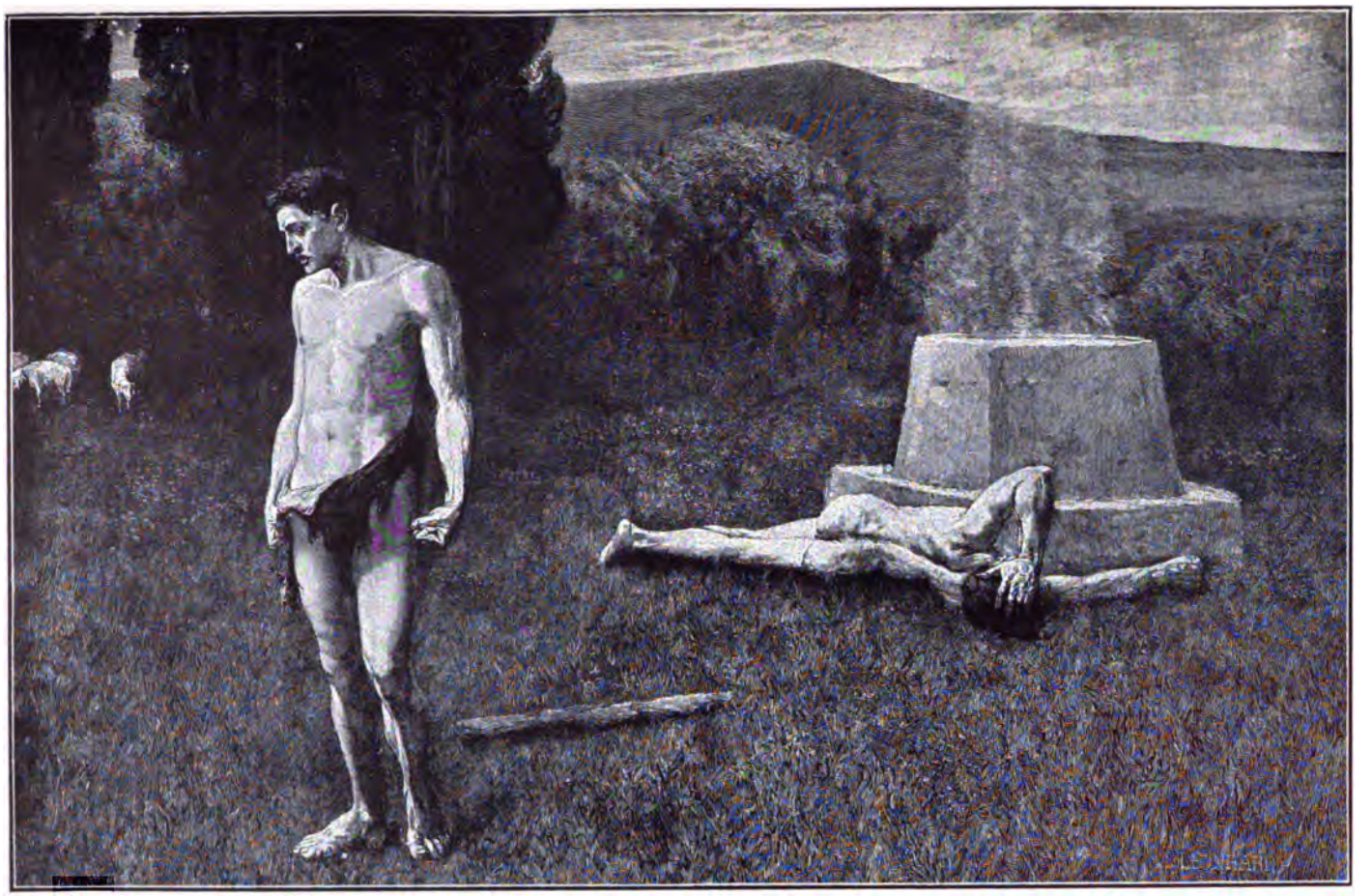
"How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?"

God is asked to look upon the misery which the wicked cause. "They break in pieces thy people, O Lord, and afflict thine heritage.

"They slay the widow and the stranger, and murder the fatherless.

"Yet they say, The Lord shall not see, neither shall the God of Jacob regard it."

Then the psalm rises to express confidence that God will yet come in time to aid. "And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off."



VI-83

2 ¶ I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

4 My beloved put in his hand by the hole *of the door*, and my bowels were moved for him.

5 I rose up to open to my beloved; and my hands dropped *with* myrrh, and my fingers *with* sweet-smelling myrrh, upon the handles of the lock.

6 I opened to my beloved: but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I *am* sick of love.

9 ¶ What *is* thy beloved more than *another* beloved, O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?

10 My beloved *is* white and ruddy, the chiefest among ten thousand.

11 His head *is as* the most fine gold; his locks *are* bushy, *and* black as a raven.

12 His eyes *are* as *the eyes* of doves by the rivers of waters, washed with milk, *and* fitly set:

13 His cheeks *are* as a bed of spices, *as* sweet flowers: his lips *like* lilies, dropping sweet-smelling myrrh:

14 His hands *are as* gold rings set with the beryl: his bowels are bright ivory overlaid *with* sapphires:

15 His legs *are as* pillars of marble set upon sockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

16 His mouth *is* most sweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

Chapter 6

1 *The church professeth her faith in Christ.* 4 *Christ sheweth the graces of the church,* 10 *and his love towards her.*

WHITHER is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

2 My beloved is gone down into his garden to the beds of spices, to feed in the gardens, and to gather lilies.

3 I *am* my beloved's, and my beloved *is* mine: he feedeth among the lilies.

4 ¶ Thou *art* beautiful, O my love, as Tirzah,[1] comely as Jerusalem,
terrible as *an army* with banners.
5 Turn away thine eyes from me, for they have overcome me: thy
hair *is* as a flock of goats that appear from Gilead.
6 Thy teeth *are* as a flock of sheep which go up from the washing,
whereof every one beareth twins, and *there is* not one barren among
them.
7 As a piece of a pomegranate *are* thy temples within thy locks.
8 There are threescore queens, and fourscore concubines, and
virgins without number.
9 My dove, my undefiled is *but* one; she *is* the *only* one of her
mother, she *is* the choice *one* of her that bare her. The daughters
saw her, and blessed her; *yea*, the queens and the concubines, and
they praised her.
10 ¶ Who *is* she *that* looketh forth as the morning, fair as the
moon, clear as the sun, *and* terrible as *an army* with banners?
11 I went down into the garden of nuts to see the fruits of the valley,
and to see whether the vine flourished, *and* the pomegranates budded.
12 Or ever I was aware, my soul made me *like* the chariots of
Ammi-nadib.
13 Return, return, O Shulamite; return, return, that we may look
upon thee. What will ye see in the Shulamite? As it were the company of two armies.[2]

Chapter 7

1 *A further description of the church's graces.* 10 *The church professeth her faith and desire.*


OW beautiful are thy feet with shoes, O prince's daughter!
the joints of thy thighs *are* like jewels, the work of the hands
of a cunning workman.
2 Thy navel *is like* a round goblet, *which* wanteth not liquor: thy
belly *is like* an heap of wheat set about with lilies.
3 Thy two breasts *are* like two young roes *that are* twins.
4 Thy neck *is* as a tower of ivory; thine eyes *like* the fishpools in
Heshbon, by the gate of Bath-rabbim: thy nose *is* as the tower of
Lebanon which looketh toward Damascus.
5 Thine head upon thee *is* like Carmel, and the hair of thine head
like purple: the king *is* held in the galleries.
6 How fair and how pleasant art thou, O love, for delights!
7 This thy stature is like to a palm tree, and thy breasts to clusters
of grapes.
8 I said, I will go up to the palm tree, I will take hold of the boughs
thereof: now also thy breasts shall be as clusters of the vine, and the
smell of thy nose like apples:
9 And the roof of thy mouth like the best wine for my beloved, that
goeth *down* sweetly, causing the lips of those that are asleep to speak.

[1]Tirzah was the early capital of the northern kingdom of Israel. [2]Revised Version, "As upon the dance of Mahanaim."

The Cherubs' Song

BY SIR JOSHUA REYNOLDS, PRESIDENT OF THE BRITISH ROYAL ACADEMY. DIED 1792.

✠

"Let the heavens rejoice, and let the earth be glad."—Psalm 96, 11.

THE little group of psalms beginning with the ninety-sixth rises to such ecstasy of joy and praise as perhaps is equalled by no other writings in the world. With the voices of men we seem to hear mingling the purer melody from cherub lips. "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

"Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice

"Before the Lord: for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth."

The next song tells of the splendor in which this judge will appear. "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

"A fire goeth before him, and burneth up his enemies round about.

"His lightnings enlightened the world: the earth saw and trembled.

"The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth."

VI-84

10 ¶ I *am* my beloved's, and his desire *is* toward me.
11 Come, my beloved, let us go forth into the field; let us lodge in the villages.
12 Let us get up early to the vineyards; let us see if the vine flourish, *whether* the tender grape appear, *and* the pomegranates bud forth: there will I give thee my loves.
13 The mandrakes give a smell, and at our gates *are* all manner of pleasant *fruits*, new and old, *which* I have laid up for thee, O my beloved.

Chapter 8

1 The love of the church to Christ. 6 The vehemency of love. 8 The calling of the Gentiles. 14 The church prayeth for Christ's coming.


THAT thou *wert* as my brother, that sucked the breasts of my mother! *when* I should find thee without, I would kiss thee; yea, I should not be despised.
2 I would lead thee, *and* bring thee into my mother's house, *who* would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.
3 His left hand *should be* under my head, and his right hand should embrace me.
4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake *my* love, until he please.
5 Who *is* this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth *that* bare thee.
6 ¶ Set me as a seal upon thine heart, as a seal upon thine arm: for love *is* strong as death; jealousy *is* cruel as the grave: the coals thereof *are* coals of fire, *which hath* a most vehement flame.
7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.
8 ¶ We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?
9 If she *be* a wall, we will build upon her a palace of silver: and if she *be* a door, we will inclose her with boards of cedar.
10 I *am* a wall, and my breasts like towers: then was I in his eyes as one that found favour.
11 Solomon had a vineyard at Baalhomon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand *pieces* of silver.
12 My vineyard, which *is* mine, *is* before me: thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred.
13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear *it*.
14 ¶ Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

General Introduction to the Prophetic Books

THE biblical books from Isaiah to the end of the Old Testament are united under the general name of the Prophets. The Jews called these books, with the exception of Daniel and Lamentations, the Later Prophets, to distinguish them from those earlier prophetic or historic books of Joshua, Samuel and Kings, in which we hear mention of the prophets Samuel, Elijah and others. There is a wide distinction between the books of the two periods. The earlier prophets have come down to us chiefly as doers of deeds, and utterers of prophecies which were afterward recorded by other men. The later prophets, though some like Isaiah and Jeremiah are mentioned in the historic books, are known to us by their prophecies. Their books, written by them or in their names, give little thought to their own lives or to general history. Their writings are devoted mainly, sometimes solely, to prophetic utterances and religious teachings.

These Later Prophets are usually divided into two groups. The Major Prophets, known to the Hebrews as "the Three," Isaiah, Jeremiah and Ezekiel, are usually reckoned in the Christian Church as four, including Daniel. The Minor Prophets, "the Twelve," are those that follow, their twelve books closing the Old Testament in the Christian version. The main distinction between the two groups lies in the amount of their writings, those of the Minor Prophets being comparatively brief. This difference of length does not in every case reflect a difference of religious importance; but while the Major Prophets are commonly reckoned among the great literary figures of the world, none of the Minor Prophets are usually so included.

The prophetic books are written mainly, though not entirely, in metrical form. Neither the King James text nor the Revised Version, however, attempts to reproduce the rhythm and metre of the Hebrew. The "Lamentations of Jeremiah" is all poetry and is so given in the Revised Version. But this book and also the apocalyptic book of Daniel, were grouped by the Hebrews in that other division of their canon, known as the Hagiographa or miscellaneous sacred writings.

At Heaven's Gate

BY HANS SANDREUTER, A RECENT GERMAN ARTIST.

✣

"Enter into his gates with thanksgiving, and into his courts with praise."—Psalm 100, 4.

THE hundredth and, perhaps even more, the hundred and second psalm look forward to the eternity of God's "kingdom of the righteous." All men are summoned to join in His worship and are offered a place in His eternal mansions, a summons which to the Christian faith implies the promise of Heaven, where the artist Sandreuter places Saint Peter watching at the gate, and outworn humanity pressing eagerly forward to join the angels worshipping within. "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth."

Far, indeed, does the prophetic singer look backward and then forward: "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

"They shall perish, but thou shalt endure: yea all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

"But thou art the same, and thy years shall have no end."

VI-85

Of the lives of the four more celebrated Prophets we can gather much from the references in their books; but of the majority of the other prophets we know little or nothing. Neither are the prophetic books arranged in chronological order. Hence we are left in ignorance as to when many of the prophecies were uttered, or to just what events they refer. They are vehement outbursts from passionate and indignant souls, cries of reproof or wonderfully tender appeals which must have deeply stirred their contemporaries, and been wholly clear of meaning in the day of utterance, but which have some of them lost a portion of their application now, through our lack of historic knowledge. Modern research, aided by the many discoveries in Assyria, Babylonia, etc., has however succeeded so admirably in giving us the historical background of the prophetic writings that we can now see these prophets moving and working in their own time, as was not possible before.

The permanent value of the books lies less in their warnings and denunciations, or in their temporary messages, than in their religious teaching as to the character of God, and as to what men of all ages should be and do. It lies also in those prophecies which are not of darkness but of light, the promise of the coming of the Messiah. Yet attention must not be focussed wholly on these passages. Important as they are, the glorious significance of the prophetic books is of yet wider range. The prophets were not only fore-tellers but forth-tellers, spokesmen of the Lord God.

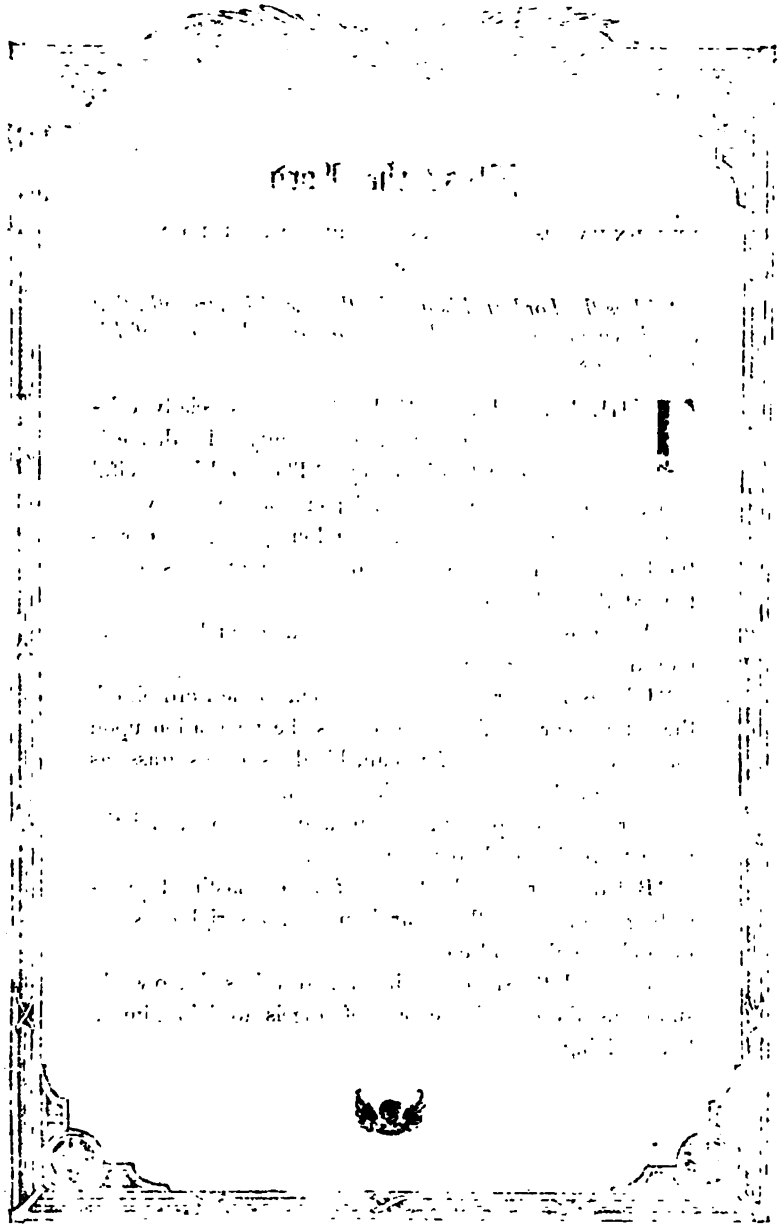
Introduction to the Book of Isaiah

The Book of Isaiah is the most noted among the prophetic books, not only for the fullness and power of its prophecies, but also for its repeated references to the Messiah, the king who was to come out of Judah and rule the earth, references which the Christian Church accepts as prophetic of Christ. Indeed so full are these foreshadowings, that Isaiah has been called the "fifth Evangelist," his book being compared with the four Gospels of the New Testament.

The prophet himself was an inhabitant of Judah in the eighth century B. C., a man of prominence among his contemporaries, one who, by the time of King Hezekiah had become accepted as the chief guide and counsellor of the southern kingdom. His deeds are mentioned in both Second Kings and Second Chronicles. He lived through all the chief Assyrian invasions, by which Judah was ravaged and the northern kingdom destroyed. Both these outcomes of the warfare he foresaw, and foretold.

The prophecies are not arranged in chronological order. Thus, for instance, the sixth if not the fourth chapter tells of Isaiah's call. And the seventeenth chapter belongs apparently to his earliest period, while, for instance, 10, 5ff belongs to his latest. Moreover the book in its present form is not now usually regarded as being wholly the work of Isaiah. It divides sharply into two parts. The first thirty-nine chapters are written from the standpoint of a man dwelling in Judah before the downfall of that kingdom, and are doubtless largely Isaiah's work. The remaining portion of the book speaks from the point of view of a Jewish exile in Babylon in the time of Cyrus, the time of the restoration of the Jews to their homes. It is therefore now generally supposed to be the work of a writer of that period, though perhaps founded on some prophecies by Isaiah. Some eminent churchmen, however, still hold the view that Isaiah in his later life became so steeped in the spirit of prophecy that he conceived himself as actually living in the time of the captivity. Hence he addressed the coming generation of nearly two hundred years beyond, as though he were actually among them in Babylon.

The book is replete with passages of great literary beauty, especially the celebrated chapters 40–46, which are wholly poetical. In the first part also there are lyric poems which resemble the psalms. Hence Isaiah has been suggested as the poetical composer of some of the psalms themselves, a view which is, however, in no sense established. The greatness of Isaiah's book from a literary standpoint is usually regarded as dependent on its "exalted majestic repose of style." But this scarcely does justice to the variety of styles which this prince of Hebrew orators had at his command.



"Bless the Lord"

BY JOHN HARRISON WITT, AN AMERICAN ARTIST, BORN 1840.

✣

"Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word."—Psalm 103, 20.

THE hundred and third psalm is especially celebrated for its beauty and sublimity. Its theme is the praise of God's mercy: "The Lord is merciful and gracious, slow to anger and plenteous in mercy."

In this psalm occurs the tremendous passage: "For as the heaven is high above the earth, so great is his mercy toward them that fear him.

"As far as the east is from the west, so far hath he removed our transgressions from us.

"Like as a father pitieth his children, so the Lord pitieth them that fear him." Then comes the meditation upon man's weakness. "As for man, his days are as grass: as a flower of the field, so he flourisheth.

"For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

"But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."

At the end, the singer, feeling human voices all too weak, summons the mightier chorus of angels to join him in thanksgiving.

VI-86

THE BOOK OF THE PROPHET

Isaiah

Chapter 1

1 Isaiah complaineth of Judah for her rebellion. 5 He lamenteth her judgments. 10 He upbraideth their whole service. 16 He exhorteth to repentance, with promises and threatenings. 21 Bewailing their wickedness, he denounceth God's judgments. 25 He promiseth grace, 28 and threateneth destruction to the wicked.

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.

3 The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider.

4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

5 ¶ Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

7 Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.

10 ¶ Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose *is* the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting.

14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them.*

15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

16 ¶ Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it.*

21 ¶ How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.

22 Thy silver is become dross, thy wine mixed with water:

23 Thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies.

25 ¶ And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

27 Zion shall be redeemed with judgment, and her converts with righteousness.

Man's Delight in Nature

A POPULAR EXPOSITION OF THE MORTALITY VIEWS OF THE YAZOO SCHOOL

✦

"Man goeth forth unto his work and to his labour until the evening." Psalm 104, 23.

THE hundred and fourth psalm sings of the splendor and beauty of nature, which is the garment of God.

"Who covereth himself with light as with a garment: who stretchest out the heavens like a curtain:

"Who layeth the beams of his chambers in the waters: who maketh his chariot: who walketh upon the wings of the wind:

"Who maketh his angels spirits: his ministers a flaming fire:"

"How all things are but the expression of God and of his love. "He sendeth the springs into the valleys: they run among the hills. "Out of thy works." "How are the good gifts of the Creator, herbs, and food, "and wine that maketh glad the heart of man." "Therefore doth man rejoice." The psalm tells of him going forth among the works of nature, marvelling over them, recognizing their standards meaning and crying out "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

So the Lord sweeps naturally to its closing thought: "I will sing unto the Lord as long as I live."

Man's Delight in Nature

BY JOSEPH FÜHRICH, A RECENT BOHEMIAN ARTIST OF THE NAZARINE SCHOOL.

✠

"Man goeth forth unto his work and to his labour until the evening."—Psalm 104, 23.

THE hundred and fourth psalm sings of the splendor and beauty of nature, which is the garment of God, "Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

"Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

"Who maketh his angels spirits; his ministers a flaming fire:"

Thus all things are but the expression of God and of his love: "He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works." Many are the good gifts of the Creator, herbs, and food, "and wine that maketh glad the heart of man." Therefore doth man rejoice. The psalm tells of him going forth among the wonders of nature, marvelling over them, recognizing their stupendous meaning, and crying out, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

So the hymn sweeps naturally to its closing thought, "I will sing unto the Lord as long as I live."

VI–87

28 ¶ And the destruction of the transgressors and of the sinners *shall be* together, and they that forsake the LORD shall be consumed.
29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.
30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.
31 And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench *them.*

Chapter 2

1 *Isaiah prophesieth the coming of Christ's kingdom.* 6 *Wickedness is the cause of God's forsaking.* 10 *He exhorteth to fear, because of the powerful effects of God's majesty.*

THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.
2 And it shall come to pass in the last days, *that* the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.
3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.
4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.
5 O house of Jacob, come ye, and let us walk in the light of the LORD.
6 ¶ Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and *are* soothsayers like the Philistines, and they please themselves in the children of strangers.[1]
7 There land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots:
8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:
9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.
10 ¶ Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.
11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.
12 For the day of the LORD of hosts *shall be* upon every *one that is*

[1]This verse in the Revised Version reads, "For thou hast forsaken thy people the house of Jacob, because they be filled with customs from the east, and are soothsayers like the Philistines, and they strike hands with the children of strangers."

proud and lofty, and upon every *one that is* lifted up; and he shall be brought low:

13 And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And the idols he shall utterly abolish.

19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

20 In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles and to the bats:

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 Cease ye from man, whose breath *is* in his nostrils: for wherein is he to be accounted of?

Chapter 3

1 The great confusion which cometh by sin. 9 The impudency of the people. 12 The oppression and covetousness of the rulers. 16 The judgments which shall be for the pride of the women.

 OR, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.

4 And I will give children *to be* their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruin *be* under thy hand:

7 In that day shall he swear, saying, I will not be an healer; for in my house *is* neither bread nor clothing: make me not a ruler of the people.

The Sailor's Psalm

BY H. HENDRICH, A CONTEMPORARY AUSTRIAN ARTIST.

✠

"They that go down to the sea in ships, that do business in great waters."—Psalm 107, 23.

"So he bringeth them unto their desired haven."—Psalm 107, 30.

THE psalms of the fifth section or book of the psalter tend to be more elaborate in literary style and musical arrangement than the preceding ones. Thus the first psalm of this section, the hundred and seventh, is antiphonal, that is arranged for two sets of singers giving alternate appeal and response.

It tells of God's dealing with men, as for example in the famous passage which sailors have taken as their prayer, "They that go down to the sea in ships, that do business in great waters;

"These see the works of the Lord, and his wonders in the deep.

"For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

"They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

"They reel to and fro, and stagger like a drunken man, and are at their wit's end.

"Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses."

VI-88

8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings *are* against the LORD, to provoke the eyes of his glory.

9 ¶ The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide *it* not. Woe unto their soul! for they have rewarded evil unto themselves.

10 Say ye to the righteous, that *it shall be* well *with him:* for they shall eat the fruit of their doings.

11 Woe unto the wicked! *it shall be* ill *with him:* for the reward of his hands shall be given him.

12 ¶ *As for* my people, children *are* their oppressors, and women rule over them. O my people, they which lead thee cause *thee* to err, and destroy the way of thy paths.

13 The LORD standeth up to plead, and standeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor *is* in your houses.

15 What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

16 ¶ Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing *as* they go, and making a tinkling with their feet:

17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts.

18 In that day the Lord will take away the bravery of *their* tinkling ornaments *about their feet,* and *their* cauls, and *their* round tires like the moon,

19 The chains, and the bracelets, and the mufflers,

20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,[1]

21 The rings, and nose jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,

23 The glasses, and the fine linen, and the hoods and the vails.

24 And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; *and* burning instead of beauty.

25 Thy men shall fall by the sword, and thy mighty in the war.

26 And her gates shall lament and mourn; and she *being* desolate shall sit upon the ground.

[1]Most of these names of articles of adornment are slightly changed in the Revised Version, in this verse particularly. It reads, "the headtires and the ankle chains, and the sashes, and the perfume boxes, and the amulets."

Chapter 4

In the extremity of evils, Christ's kingdom shall be a sanctuary.

AND in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

2 In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.

3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem:

4 When the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

Chapter 5

1 Under the parable of a vineyard God excuseth his severe judgment. 8 His judgments upon covetousness, 11 upon lasciviousness, 13 upon impiety, 20 and upon injustice. 26 The executioners of God's judgments.

NOW will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill.

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts *is* the house of Israel, and

At God's Right Hand

BY JOSEPH FÜHRICH, THE BOHEMIAN ARTIST. FROM HIS SERIES OF THE PSALMS.

✠

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."—Psalm 110, 1.

THE brief hundred and tenth psalm stands prominent among the Messianic prophecies. It opens with the promise that those who oppose the king who is to come shall be trodden under his feet. "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." We are promised that this rule of the Messiah shall be accepted everywhere, but upon the evil there shall come a terrible judgment. "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

"The Lord at thy right hand shall strike through kings in the day of his wrath.

"He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries."

Thus the coming is foreshadowed of that last "day of judgment," when Christ shall dismiss all evil, all malignant influences, from his kingdom forever.

VI–59

the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

8 ¶ Woe unto them that join house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth!

9 In mine ears *said* the LORD of hosts, Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

11 ¶ Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine inflame them!

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

13 ¶ Therefore my people are gone into captivity, because *they have* no knowledge: and their honourable men *are* famished, and their multitude dried up with thirst.

14 Therefore hell[1] hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19 That say, Let him make speed, *and* hasten his work, that we may see *it:* and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it!*

20 ¶ Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto *them that are* wise in their own eyes, and prudent in their own sight!

22 Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink:

23 Which justify the wicked for reward, and take away the rightousness of the righteous from him!

24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

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[1]The word hell it should be remembered is, in the Hebrew, "sheol," the underworld. The passage may mean only that vast multitudes shall die.

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases *were* torn in the midst of the streets. For all this his anger is not turned away, but his hand *is* stretched out still.

26 ¶ And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*.

30 And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness *and* sorrow, and the light is darkened in the heavens thereof.

Chapter 6

1 Isaiah, in a vision of the Lord in his glory, 5 being terrified, is confirmed for his message. 9 He sheweth the obstinacy of the people unto their desolation. 13 A remnant shall be saved.

IN the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 ¶ Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:

7 And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.

9 ¶ And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy,

The Idols of the Heathen

BY HENRI PAUL MOTTE, A CONTEMPORARY FRENCH ARTIST.

✠

"They have mouths, but they speak not: eyes have they, but they see not."—Psalm 115, 5.

THE psalms from the hundred and tenth through the hundred and eighteenth are all chants of praise, brief but overflowing with joy, outcries of exaltation. The hundred and fifteenth takes as its special theme, the contrast of God with the idols of the heathen; for the Hebrews had learned by grim experience the horrors of human sacrifice offered to the idols of Baal and Moloch, victims placed in the arms of the huge brazen statue which was then heated so that they burned to death.

"Their idols are silver and gold, the work of men's hands.

"They have mouths, but they speak not: eyes have they, but they see not:

"They have ears, but they hear not: noses have they, but they smell not:

"They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

"They that make them are like unto them; so is every one that trusteth in them."

After this comes the comparison with God, whose pure worship blesses men. "O Israel, trust thou in the Lord: he is their help and their shield."

VI-90

and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

12 And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.

13 ¶ But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves: so* the holy seed *shall be* the substance thereof.

Chapter 7

1 Ahaz, being troubled with fear of Rezin and Pekah is comforted by Isaiah. 10 Ahaz, having liberty to choose a sign, and refusing it, hath for a sign, Christ promised. 17 His judgment is prophesied to come by Assyria.

AND it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;

4 And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal.[1]

7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.

8 For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye will not believe, surely ye shall not be established.

10 ¶ Moreover the LORD spake again unto Ahaz, saying,

11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the LORD.

13 And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also?

[1]This "son of Tabeal" is to-day unknown. It has been conjectured that he was Rezin of Damascus

14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.[1]

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

17 ¶ The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD shall hiss for the fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

20 In the same day shall the Lord shave with a razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they shall give that he shall eat butter: for butter and honey shall every one eat that is left in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, it shall *even* be for briers and thorns.

24 With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.

25 And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

Chapter 8

1 In Maher-shalal-hash-baz, he prophesieth that Syria and Israel shall be subdued by Assyria. 5 Judah likewise for their infidelity. 9 God's judgments shall be irresistible. 11 Comfort shall be to them that fear God. 19 Great afflictions to idolaters.

MOREOVER the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.[2]

2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I went unto the prophetess; and she conceived and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz.

[1]Immanuel means "God with us." St. Matthew (1, 23) declares this verse to be prophetic of Christ.
[2]This name means "The spoil speedeth; the prey hasteth."

The Temple Sacrifice

FROM THE BIBLICAL SERIES BY JULIUS SCHNORR.

✠

"I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord."—Psalm 116, 17.

THIS psalm praises God by contrast, first outlining the gloom of the singer in his early years before God heeded him, then speaking of his present joy. The words thus associate themselves readily with the life of David, whose quick temper seems to find expression in the noted verse, "I said in my haste, All men are liars."

The opening tells also of physical miseries: "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow."

Then comes the announcement of joy, "I was brought low and he helped me," and the promise of obedience, "I will walk before the Lord in the land of the living." In the end, the mind of the grateful singer turns to the expression of gratitude, worship and service, and the offering of sacrifices in God's temple at Jerusalem. "I will pay my vows unto the Lord now in the presence of all his people, In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord."

VI-91

4 For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

5 ¶ The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8 And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 ¶ Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God *is* with us.

11 ¶ For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all *them to* whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread.

14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

18 Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

19 ¶ And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

20 To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall be* driven to darkness.

Chapter 9

1 What joy shall be in the midst of afflictions, by the kingdom and birth of Christ. 8 The judgments upon Israel for their pride, 13 for their hypocrisy, 18 and for their impenitency.

NEVERTHELESS the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations.[1]

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, *and* not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5 For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire.

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

8 ¶ The LORD sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people shall know, *even* Ephraim and the inhabitants of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change *them into* cedars.[2]

11 Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together;

12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand *is* stretched out still.

13 ¶ For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.

15 The ancient and honourable, he *is* the head; and the prophet that teacheth lies, he *is* the tail.

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[1]This obscure verse is completely recast in the Revised Version. It reads, "But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulon and the land of Naphtali, but in the latter time hath he made it glorious, by the way of the sea, beyond Jordan, Galilee of the nations." [2]The American Revision reads, "but we will put cedars in their place." This expresses in a proverbial fashion that they are undaunted by reverses.

The Good Shepherd

BY BENJAMIN PLOCKHORST, THE RECENT NOTED BIBLICAL PAINTER OF GERMANY.

✠

"I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments."—Psalm 119, 176.

THE longest and most elaborate of all the psalms is the hundred and nineteenth. It is arranged in twenty-two sections, or shorter poems, each representing a letter of the Hebrew alphabet. The general theme is the character of the righteous man, his virtues, and his devotion to God's law. "Blessed are the undefiled in the way, who walk in the law of the Lord."

Through the study of the Law comes wisdom. "O how love I thy law! It is my meditation all the day.

"Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

"I have more understanding than all my teachers: for thy testimonies are my meditation.

"I understand more than the ancients, because I keep thy precepts."

Yet toward the close of the psalm the weakness of mankind overwhelms the poet. Of what avail is all his wisdom, without higher aid? He falls back upon the favorite metaphor of the psalms, looking upon himself as a helpless lamb gone astray, and crying to the Lord to seek and rescue him.

VI-92

16 For the leaders of this people cause *them* to err; and *they that are* led of them *are* destroyed.

17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand *is* stretched out still.

18 ¶ For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.

20 And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah. For all this his anger is not turned away, but his hand *is* stretched out still.

Chapter 10

1 The woe of tyrants. 5 Assyria, the rod of hypocrites, for his pride shall be broken. 20 A remnant of Israel shall be saved. 24 Israel is comforted with promise of deliverance from Assyria.

WOE unto them that decree unrighteous decrees, and that write grievousness *which* they have prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!

3 And what will ye do in the day of visitation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand *is* stretched out still.

5 ¶ O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

7 Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

8 For he saith, *Are* not my princes altogether kings?

9 *Is* not Calno as Carchemish? *is* not Hamath as Arpad? *is* not Samaria as Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do
to Jerusalem and her idols?
12 Wherefore it shall come to pass, *that* when the Lord hath per-
formed his whole work upon mount Zion and on Jerusalem, I will
punish the fruit of the stout heart of the king of Assyria, and the
glory of his high looks.
13 For he saith, By the strength of my hand I have done *it*, and
by my wisdom; for I am prudent: and I have removed the bounds of
the people, and have robbed their treasures, and I have put down the
inhabitants like a valiant *man:*
14 And my hand hath found as a nest the riches of the people: and
as one gathereth eggs *that are* left, have I gathered all the earth; and
there was none that moved the wing, or opened the mouth, or peeped.
15 Shall the axe boast itself against him that heweth therewith? *or*
shall the saw magnify itself against him that shaketh it? as if the rod
should shake *itself* against them that lift it up, *or* as if the staff should
lift up *itself, as if it were* no wood.
16 Therefore shall the Lord, the Lord of hosts, send among his fat
ones leanness; and under his glory he shall kindle a burning like the
burning of a fire.
17 And the light of Israel shall be for a fire, and his Holy One for
a flame: and it shall burn and devour his thorns and his briers in one
day;
18 And shall consume the glory of his forest, and of his fruitful
field, both soul and body: and they shall be as when a standard-
bearer fainteth.
19 And the rest of the trees of his forest shall be few, that a child
may write them.
20 ¶ And it shall come to pass in that day, *that* the remnant of
Israel, and such as are escaped of the house of Jacob, shall no more
again stay upon him that smote them; but shall stay upon the LORD,
the Holy One of Israel, in truth.
21 The remnant shall return, *even* the remnant of Jacob, unto the
mighty God.
22 For though thy people Israel be as the sand of the sea, *yet* a
remnant of them shall return: the consumption decreed shall over-
flow with righteousness.
23 For the Lord God of hosts shall make a consumption, even de-
termined, in the midst of all the land.
24 ¶ Therefore thus saith the Lord GOD of hosts, O my people
that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee
with a rod, and shall lift up his staff against thee, after the manner of
Egypt.
25 For yet a very little while, and the indignation shall cease, and
mine anger in their destruction.
26 And the LORD of hosts shall stir up a scourge for him according

"As a Fruitful Vine"

FROM THE PRIVATE COLLECTION OF MR. F. E. WRIGHT OF PHILADELPHIA.

✠

"Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table."
—Psalm 128, 3.

BEGINNING with the hundred and twentieth psalm comes a series of very short prayers called steps or "songs of degrees." They are all calls to God for aid in various times of trouble. The hundred and twenty-sixth contains those soothing words of promise, "They that sow in tears shall reap in joy.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The hundred and twenty-eighth presents a tender picture of the felicity of family life. "For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee."

"Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

"Behold, that thus shall the man be blessed that feareth the Lord.

"The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

"Yea, thou shalt see thy children's children,
and peace upon Israel."

to the slaughter of Midian at the rock of Oreb: and *as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, *that* his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:

29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.

30 Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

Chapter 11

1 *The peaceable kingdom of the Branch out of the root of Jesse.* 10 *The victorious restoration of Israel, and vocation of the Gentiles.*

AND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain: for the

earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

11 And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dry-shod.

16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

Chapter 12

A joyful thanksgiving of the faithful for the mercies of God.

AND in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation.

3 Therefore with joy shall ye draw water out of the wells of salvation.

4 And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee.

By the Waters of Babylon

BY JOHN MARTIN, K. L. B., A NOTED ENGLISH BIBLICAL ARTIST, DIED 1854.

✠

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion."—Psalm 137, 1.

THIS celebrated psalm represents the lamentation of the unhappy Hebrew captives in Babylon. Torn from the circle of their families, impoverished, desolate, enslaved, they were bidden by their captors to furnish entertainment. The temple hymns became the play-toys of the heathen. The psalm tells how in the huge brick-built city of Babylon "We hanged our harps upon the willows in the midst thereof.

"For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

"How shall we sing the Lord's song in a strange land?"

Then the psalmist vows with loving constancy, "If I forget thee, O Jerusalem, let my right hand forget her cunning.

"If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

VI-94

Chapter 13

1 God musteth the armies of his wrath. 6 He threateneth to destroy Babylon by the Medes. 19 The desolation of Babylon.

THE burden[1] of Babylon, which Isaiah the son of Amoz did see.
2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.
3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even* them that rejoice in my highness.
4 The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.
5 They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.
6 ¶ Howl ye; for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty.
7 Therefore shall all hands be faint, and every man's heart shall melt:
8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces *shall be as* flames.
9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.
10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.
11 And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.
12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.
13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.
14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.
15 Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.
16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.
17 Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it.
18 *Their* bows also shall dash the young men to pieces; and they

[1]The word "burden" here and in following chapters means, a prophecy against the place named.

shall have no pity on the fruit of the womb; their eye shall not spare children.

19 ¶ And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in *their* pleasant palaces: and her time *is* near to come, and her day shall not be prolonged.

Chapter 14

1 God's merciful restoration of Israel. 4 Their triumphant insultation over Babel. 24 God's purpose against Assyria. 29 Palestina is threatened.

FOR the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 ¶ That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

5 The LORD hath broken the staff of the wicked, *and* the sceptre of the rulers.

6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth.

7 The whole earth is at rest, *and* is quiet: they break forth into singing.

8 Yea, the fir-trees rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

9 Hell from beneath is moved for thee to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm is spread under thee, and the worms cover thee.

God's Omnipresence

BY FERDINAND KELLER, A GERMAN ARTIST, DIRECTOR OF THE CARLSRUHE ACADEMY, BORN 1842.

✠

"If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there."—Psalm 139, 8.

THE hundred and thirty-ninth psalm is a marvel of poetic appreciation of God's immensity. Its theme is His omnipresence and omnipotence.

"If I take the wings of the morning, and dwell in the uttermost parts of the sea;

"Even there shall thy hand lead me, and thy right hand shall hold me."

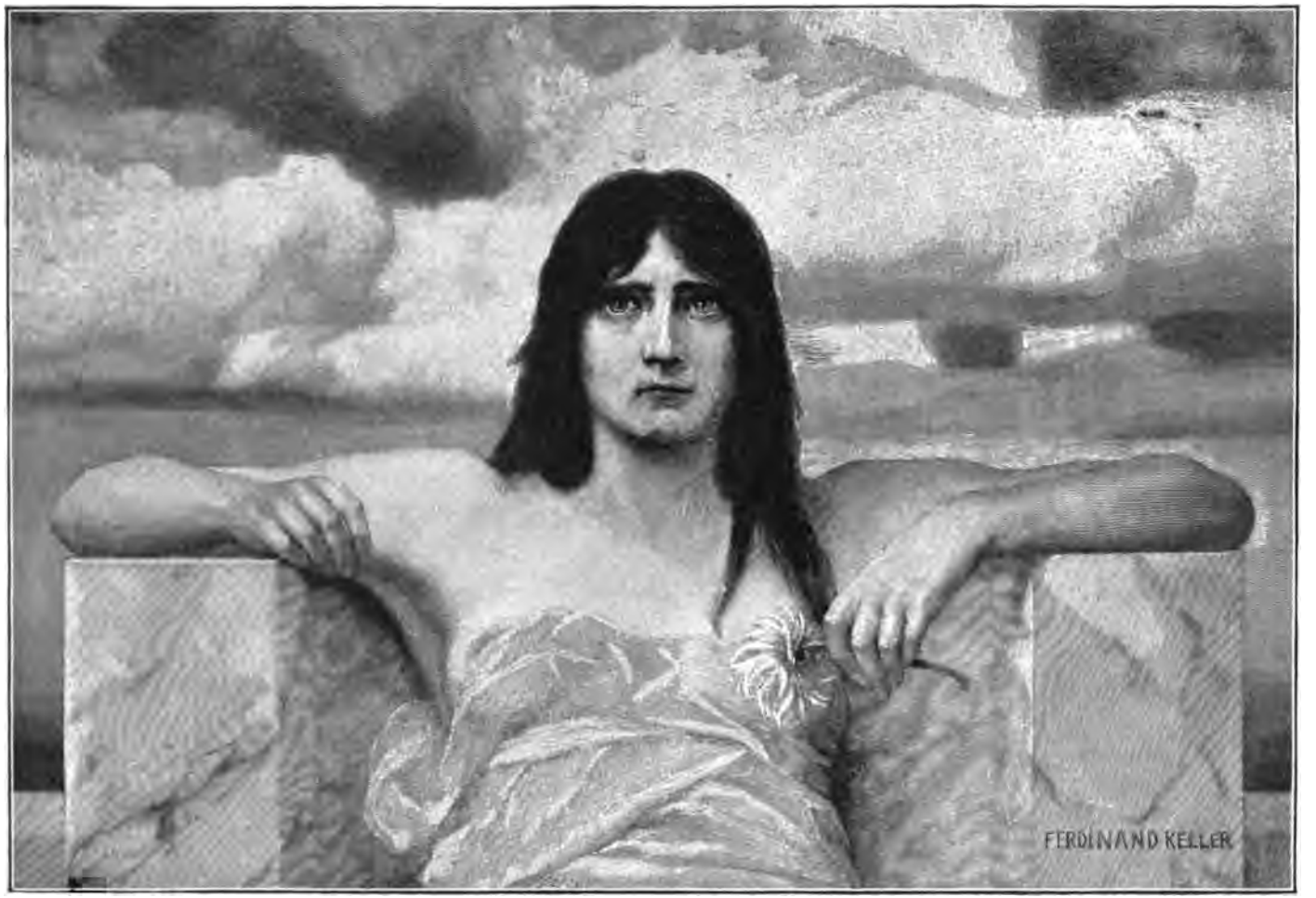
Awe overwhelms the psalmist, the weight of omnipresence becomes almost a fear. "If I say, Surely the darkness shall cover me: even the night shall be light about me.

"Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee."

The singer cries in amaze,

"For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether."

"Such knowledge is too wonderful for me; it is high, I cannot attain unto it."



VI-95

12 How art thou fallen from heaven, O Lucifer,[1] son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, *and* consider thee, *saying, Is* this the man that made the earth to tremble, that did shake kingdoms;

17 *That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners?

18 All the kings of the nations, *even* all of them, lie in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: the seed of evildoers shall never be renowned.

21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 ¶ The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass: and as I have purposed, *so* shall it stand:

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This *is* the purpose that is purposed upon the whole earth: and this *is* the hand that is stretched out upon all the nations.

27 For the LORD of hosts hath purposed, and who shall disannul *it?* and his hand *is* stretched out, and who shall turn it back?

28 In the year that king Ahaz died was this burden.

29 ¶ Rejoice not thou, whole Palestina,[2] because the rod of him

[1]Lucifer may be translated as a common noun, meaning "day star." It is so translated in the Revised Version. [2]The Revised Version translates "whole Palestina" more correctly "O Philistia, all of thee," in these verses.

that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit *shall be* a fiery flying serpent.

30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; thou, whole Palestina, *art* dissolved: for there shall come from the north a smoke, and none *shall be* alone in his appointed times.

32 What shall *one* then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it.

Chapter 15

The lamentable state of Moab.

THE burden of Moab. Because in the night Ar of Moab is laid waste, *and* brought to silence; because in the night Kir of Moab is laid waste, *and* brought to silence;

2 He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads *shall be* baldness, *and* every beard cut off.

3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.

4 And Heshbon shall cry, and Elealeh: their voice shall be heard *even* unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

5 My heart shall cry out for Moab; his fugitives *shall flee* unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.

6 For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.

8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

Chapter 16

1 Moab is exhorted to yield obedience to Christ's kingdom. 6 Moab is threatened for her pride. 9 The prophet bewaileth her. 12 The judgment of Moab.

SEND ye the lamb[1] to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.

2 For it shall be, *that* as a wandering bird cast out of the nest, *so* the daughters of Moab shall be at the fords of Arnon.

[1]This phrase means, to send the lambs (and their wool) as tribute.

The Escapes of David

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ

✠

"I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living."—Psalm 142, 5.

THE group of psalms from the hundred and fortieth through the hundred and forty-fifth deal once more with the details of David's life. Thus the hundred and forty-second is said to tell of his despondency when he hid in caves from the power of Saul, and of his rescue through faith in God.

"When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.

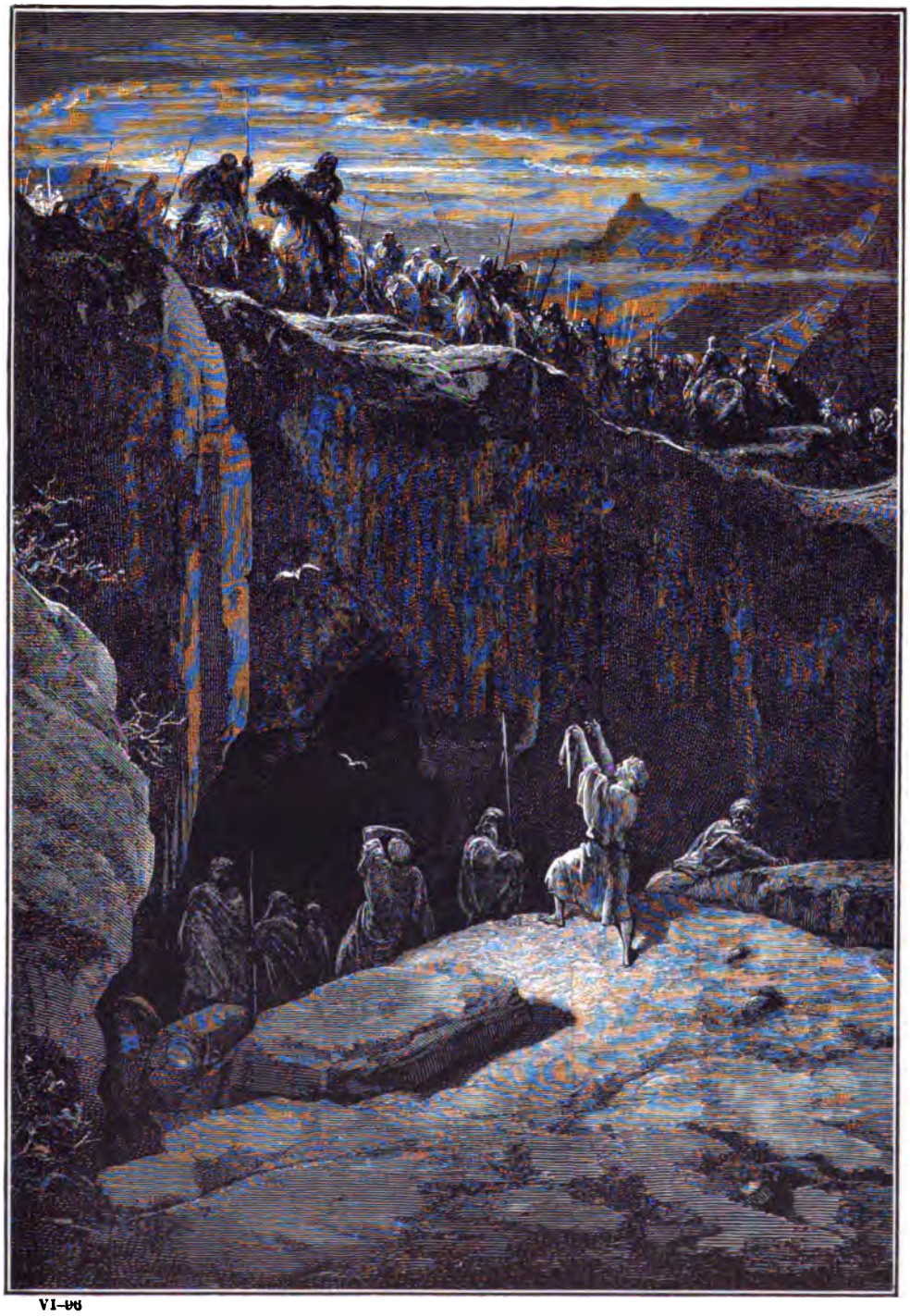
"I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul.

"I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living.

"Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I."

This grief is dismissed in the hundred and forty-fifth psalm with that comforting assurance so precious to us all, "The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

"He will fulfil the desire of them that fear him: he also will hear their cry, and will save them."



VI-96

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3 Take counsel, execute judgment; make thy shadow as the night
in the midst of the noonday; hide the outcasts; bewray not him that
wandereth.
4 Let mine outcasts dwell with thee, Moab; be thou a covert to
them from the face of the spoiler: for the extortioner is at an end, the
spoiler ceaseth, the oppressors are consumed out of the land.
5 And in mercy shall the throne be established: and he shall sit
upon it in truth in the tabernacle of David, judging, and seeking
judgment, and hasting righteousness.
6 ¶ We have heard the pride of Moab; *he is* very proud: *even* of
his haughtiness, and his pride, and his wrath: *but* his lies *shall* not *be* so.
7 Therefore shall Moab howl for Moab, every one shall howl:
for the foundations of Kir-hareseth shall ye mourn; surely *they are*
stricken.
8 For the fields of Heshbon languish, *and* the vine of Sibmah: the
lords of the heathen have broken down the principal plants thereof,
they are come *even* unto Jazer, they wandered *through* the wilderness:
her branches are stretched out, they are gone over the sea.
9 ¶ Therefore I will bewail with the weeping of Jazer the vine of
Sibmah; I will water thee with my tears, O Heshbon, and Elealeh:
for the shouting for thy summer fruits and for thy harvest is fallen.
10 And gladness is taken away, and joy out of the plentiful field;
and in the vineyards there shall be no singing, neither shall there be
shouting: the treaders shall tread out no wine in *their* presses; I have
made *their vintage* shouting to cease.
11 Wherefore my bowels shall sound like an harp for Moab, and
mine inward parts for Kir-haresh.
12 ¶ And it shall come to pass, when it is seen that Moab is weary
on the high place, that he shall come to his sanctuary to pray; but he
shall not prevail.
13 This *is* the word that the LORD hath spoken concerning Moab
since that time.
14 But now the LORD hath spoken, saying, Within three years,
as the years of an hireling, and the glory of Moab shall be contemned,
with all that great multitude; and the remnant *shall be* very small *and*
feeble.

Chapter 17

1 Syria and Israel are threatened. 6 A remnant shall forsake idolatry. 9 The rest shall be plagued for their impiety. 12 The woe of Israel's enemies.

THE burden of Damascus. Behold, Damascus is taken away
from *being* a city, and it shall be a ruinous heap.
2 The cities of Aroer *are* forsaken: they shall be for flocks,
which shall lie down, and none shall make *them* afraid.
3 The fortress also shall cease from Ephraim, and the kingdom
from Damascus, and the remnant of Syria: they shall be as the glory
of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, *that* the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm: and it shall be as he that gathereth ears in the valley of Rephaim.

6 ¶ Yet gleaning grapes shall be left in it, as the shaking of an olive-tree, two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves, or the images.

9 ¶ In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shall set it with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: *but* the harvest *shall be* a heap in the day of grief and of desperate sorrow.

12 ¶ Woe to the multitude of many people, *which* make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of mighty waters!

13 The nations shall rush like the rushing of many waters: but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And behold at eveningtide trouble; *and* before the morning he *is* not. This *is* the portion of them that spoil us, and the lot of them that rob us.

Chapter 18

1 God in care of his people will destroy the Ethiopians. 7 An access thereby shall grow unto the church.

WOE to the land shadowing with wings, which *is* beyond the rivers of Ethiopia:

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying,* Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

3 All ye inhabitants of the world, and dwellers on the earth, see ye when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

The Universal Song

[illegible]

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[illegible]

THE poet [illegible] with the cry "Hallelujah! [illegible] Lord." The honored [illegible] and [illegible] happy in the universal [illegible] would it [illegible] to join the chant. "Praise ye him all his angels, praise ye him all his hosts. "Praise ye him sun and moon, praise him all ye stars and light."

Later it calls "Praise the Lord from the earth, ye dragons and all deeps:

Fire, and hail, snow, and vapors, stormy winds fulfilling his word:

"Mountains, and all hills, fruitful trees, and all cedars:

"Beasts, and all cattle, creeping things, and feathered fowls:

"Kings of the earth, and all people, princes, and all judges of the earth:

"Let them praise the name of the Lord: for his name alone is excellent: his glory is above the earth and heaven."

The Universal Song

BY W. PAPE, A RECENT GERMAN ARTIST.

✠

"Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights."—Psalm 148, 1.

THE last five psalms each open with the cry Hallelujah, that is "Praise ye the Lord." The hundred and forty-eighth is specially happy in the universality with which it summons all creation to join the chant.

"Praise ye him, all his angels: praise ye him, all his hosts.

"Praise ye him, sun and moon: praise him, all ye stars of light."

Later it calls, "Praise the Lord from the earth, ye dragons, and all deeps:

"Fire, and hail; snow, and vapours; stormy wind fulfilling his word:

"Mountains, and all hills; fruitful trees, and all cedars:

"Beasts, and all cattle; creeping things, and flying fowl;

"Kings of the earth, and all people; princes, and all judges of the earth:

"Both young men, and maidens; old men, and children:"

"Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven."

VI-97

4 For so the LORD said unto me, I will take my rest, and I will consider in my dwelling-place like a clear heat upon herbs, *and* like a cloud of dew in the heat of harvest.

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away *and* cut down the branches.

6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 ¶ In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

Chapter 19

1 *The confusion of Egypt.* 11 *The foolishness of their princes.* 18 *The calling of Egypt to the church.* 23 *The covenant of Egypt, Assyria, and Israel.*

THE burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

2 And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom.

3 And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; *and* the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no *more.*

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work in fine flax, and they that weave net-works, shall be confounded.

10 And they shall be broken in the purposes thereof, all that make sluices *and* ponds for fish.

11 ¶ Surely the princes of Zoan *are* fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I *am* the son of the wise, the son of ancient kings?

12 Where *are* they? where *are* thy wise *men?* and let them tell thee now and let them know what the LORD of hosts hath purposed upon Egypt.

13 The princes of Zoan are become fools, the princes of Noph are deceived: they have also seduced Egypt, *even they that are* the stay of the tribes thereof.

14 The LORD hath mingled a perverse spirit in the midst thereof; and they have caused Egypt to err in every work thereof, as a drunken *man* staggereth in his vomit.

15 Neither shall there be *any* work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

18 ¶ In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction.

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform *it.*

22 And the LORD shall smite Egypt: he shall smite and heal *it:* and they shall return *even* to the LORD, and he shall be intreated of them, and shall heal them.

23 ¶ In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

"Praise Him With Organs"

BY DOMENICO ZAMPIERI, CALLED DOMENICHINO, THE NOTED ITALIAN MASTER, DIED 1641.

✣

"Praise him with the timbrel and dance: praise him with stringed instruments and organs."—Psalm 150, 4.

IN the last chant of all, joy is uplifted to a solemn, fervent, religious note, a fitting close to this most marvellous collection of inspired song. "Praise God," it cries, "in his sanctuary," that is, in the church of God. "Praise him in the firmament of his power." Then it summons all the musical instruments to aid the chorus. "Praise him with the sound of the trumpet: praise him with the psaltery and harp.

"Praise him with the timbrel and dance: praise him with stringed instruments and organs.

"Praise him upon the loud cymbals: praise him upon the high sounding cymbals."

These verses formed a favorite theme for the paintings of the great ancient masters. Many religious pictures represent this chorus of musical instruments. But the psalm itself rises beyond this; its last verse of all, closes the book with expanding, all-welcoming call, "Let every thing that hath breath praise the Lord. Praise ye the Lord."

VI-98

Chapter 20

A type prefiguring the shameful captivity of Egypt and Ethiopia.

IN the year that Tartan come unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

2 At the same time spake the LORD by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years *for* a sign and wonder upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with *their* buttocks uncovered, to the shame of Egypt.

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this isle shall say in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

Chapter 21

1 *The prophet, bewailing the captivity of his people, seeth in a vision the fall of Babylon by the Medes and Persians.* 11 *Edom, scorning the prophet, is moved by repentance.* 13 *The set time of Arabia's calamity.*

THE burden of the desert of the sea.[1] As whirlwinds in the south pass through; *so* it cometh from the desert, from a terrible land.

2 A grievous vision is declared unto me: the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.

3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it;* I was dismayed at the seeing *of it.*

4 My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.

5 Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, *and* anoint the shield.

6 For thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth.

7 And he saw a chariot *with* a couple of horsemen, a chariot of asses, *and* a chariot of camels; and he hearkened diligently with much heed:

8 And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights:

9 And, behold, here cometh a chariot of men, *with* a couple of horse-

[1]This phrase is enigmatic; it may be taken to refer to the deserts beyond Babylon, across which the Medes and Persians would come to assail Babylonia.

men. And he answered and said, Babylon is fallen, is fallen; and all
the graven images of her gods he hath broken unto the ground.
10 O my threshing, and the corn of my floor: that which I have
heard of the LORD of hosts, the God of Israel, have I declared unto you.
11 ¶ The burden of Dumah. He calleth to me out of Seir, Watch-
man, what of the night? Watchman, what of the night?
12 The watchman said, The morning cometh, and also the night:
if ye will enquire, enquire ye: return, come.
13 ¶ The burden upon Arabia. In the forest in Arabia shall ye
lodge, O ye travelling companies of Dedanim.
14 The inhabitants of the land of Tema brought water to him that
was thirsty, they prevented with their bread him that fled.
15 For they fled from the swords, from the drawn sword, and from
the bent bow, and from the grievousness of war.
16 For thus hath the Lord said unto me, Within a year, according
to the years of an hireling, and all the glory of Kedar shall fail:
17 And the residue of the number of archers, the mighty men of
the children of Kedar, shall be diminished: for the LORD God of Israel
hath spoken *it*.